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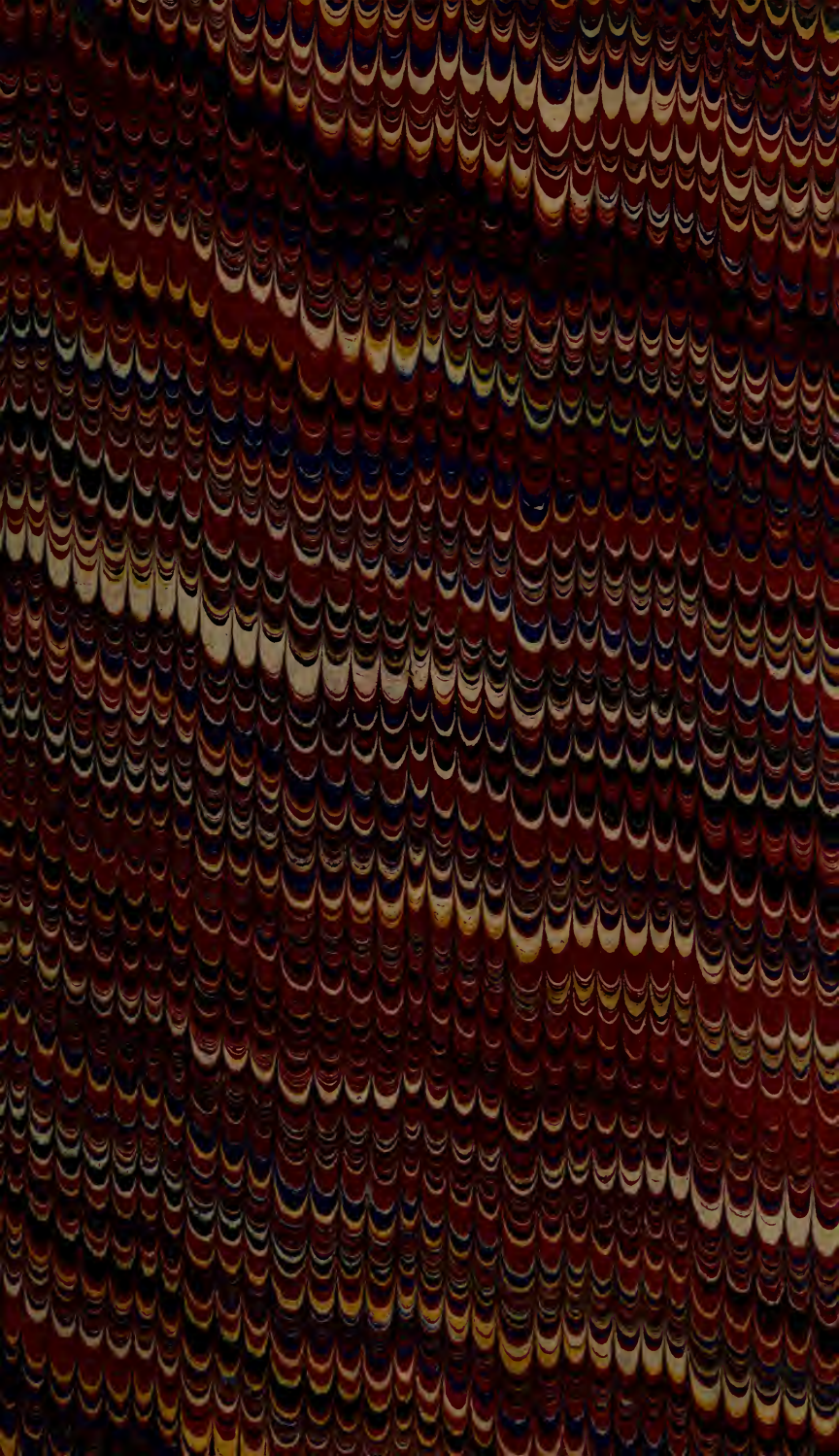
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SUNDAY-SCHOOL SCRAP-BOOK.

EDITED BY

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New York:

PUBLISHED BY CARLTON & PORTER,

SUNDAY-SCHOOL UNION, 200 MULBERRY-STREET.

1786

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Entered according to Act of Congress, in the year 1866,

BY CARLTON & PORTER,

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the Southern District of New-York.

PREFATORY NOTE.

HERE we propose to publish all manner of wholesome and profitable suggestions, practical hints, illustrative incidents and quotations, model lessons, home helps, institute exercises, etc., etc., for the use of pastors, Sunday-school superintendents, officers, teachers, pupils of the normal classes, parents, and all others interested in the great work of sacred education.

Should this work receive anything like the cordial welcome from those for whom it is prepared, that we have hoped, it shall in due time be followed by another, and still another, that earnest Sunday-school laborers may be supplied with the tools and the materials they need, and that thus the cause we so ardently love may be abundantly prospered.

NEW YORK, *July*, 1866.

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OUR
SUNDAY-SCHOOL SCRAP-BOOK.

NEGLECTED COUNTRY NEIGHBORHOODS—WORK
FOR EARNEST SUNDAY-SCHOOL MEN.

THE rapid development of villages and towns in our older states, with the growth of our Churches in those communities, has very generally led to the breaking up of our old-fashioned circuits into stations. Instead of three or four Sabbath preaching places, as our fathers generally had in charge, our pastors now have but one. Instead of a scattered membership diffused over from two to half a dozen townships, they now have the care of a hundred or two concentrated within the limits of a single village. The centralization of society in towns has localized the labors of our ministry, and confined a pastor's labors within a very small circle.

This is a necessary result of our denominational prosperity. We rejoice over it. It is gratifying both to our Christian and Church affections to observe the growth of these village Churches, with their enlarged numbers, increased refinement,

wealth, and influence. But there is a shadow on the background of this picture, which cannot be studied without awakening regret and anxiety in the heart of every earnest Methodist.

Carefully analyzed, this shadow resolves itself into numerous little clusters of population scattered over the face of the country which lies between the towns and villages. These neighborhoods are created by various causes. A small factory, a store, a tavern, a school-house, a coal mine, a railroad station, and even a saw or grist mill, are the nuclei around which they collect. They are not large enough to form congregations and Churches, nor near enough to the villages to worship in them. The consequence is that they neglect public worship altogether. In many of the states these neighborhoods are so numerous that their aggregates constitute an alarming number when brought into the category of religiously destitute populations. The Christian philanthropist contemplates them with pain and anxiety.

Now under our ancient circuit system these little neighborhoods would have had the gospel preached to them. The incumbent of a four weeks' circuit, mounted on his faithful horse, threaded every road included in his territory, and established at least a *week-night* appointment in every accessible community, large enough when brought together to fill a school-house or farmhouse kitchen. But to many a stationed pastor who spends his two years in the village this outlying country is almost a *terra incognita*. His

time, thoughts, and labors are absorbed in caring for the interests of his village Church. Week-night appointments in the "country" do not enter into his plans. And thus it comes to pass that our Methodism, which formerly wrought such wonders in sparse populations, is now scarcely felt in many of them. Thousands of souls dwell between the villages in which her stately temples rise, who never hear the gospel from the lips of her ministry—in many, many instances never hear it at all. "No man careth for their souls." Painful fact! What is the remedy?

If village pastors and Churches would regard the country around them as missionary ground, and make systematic provision for its cultivation, there need not be a neglected population in any tolerably well-settled state in the land.

This proposition is too self-evident to require proof. Evidently, if our village Churches were animated by a fixed purpose to provide for the adjacent country, they could, by the joint efforts of the laity and pastorate, establish Sunday-schools, prayer-meetings, and occasional preaching, in every small community within ten miles of their boundaries.

If I were asked how a particular Church should proceed in this work, I would reply:

1. Let the pastor and leading laymen talk over the matter as a question of love and duty to Jesus, until they are prepared to take up the work seriously, earnestly, enthusiastically; then let them bring it before the Church, and inspire

the membership generally with their ideas and feelings.

2. Let the pastor, with a committee from his board, explore the country for miles around, select one or more of the most promising points for operations, and report the result to the board and Church.

3. Having determined on the locality to be occupied, let the pastor and his committee visit it, and make arrangements for opening a Sunday-school by procuring a suitable room and canvassing the neighborhood for scholars. This could be readily done on a week-day afternoon.

4. These arrangements being made, volunteer teachers should be called for, a superintendent be appointed, books and requisites obtained, (by application to our Sunday-School Union or otherwise,) and a conveyance regularly provided, at the expense of the Church, to take the teachers to their field of labor. The hour for holding the school should, if practicable, be such as not to interfere with the most important services at the home church.

5. As soon as the circumstances would justify a week-day service, preaching or prayer-meeting should be established. Occasionally a village Church might profitably dispense with their pastor's services at the Sabbath prayer-meeting, so that he might preach at the locality of the Sunday-school.

Who will affirm that all this is not practicable by an earnest Church? Who can doubt that the

spiritual life and philanthropic ability of any Church would soon be doubled by such action? Who cannot see that such action by our village Churches generally would speedily cure that wart on our civilization—a religiously destitute country community? See to it, then, ye village pastors, and ye noble-hearted laymen of village churches, that your out-lying territory is cultivated, and made to blossom as the rose. See to it for Christ's, the people's, and their children's sake.

This subject is respectfully submitted to the consideration of presiding elders, and to preachers for discussion at district preachers' meetings.



COLLEGE STUDENTS AS SUNDAY-SCHOOL TEACHERS.

AMONG the five hundred students at different times connected with the Jesus Lane Sunday-school (Oxford, England) as teachers, many are mentioned who stood high in literary attainments, "It was encouraging," say the committee in reference to one of these, "to see one who had already carried off several college prizes, and whom high academical honors awaited, finding spiritual refreshment and relaxation in leading the tender lambs of the flock to the Shepherd and Bishop of souls."

It has been thought by some that the engagements of a Sunday-school teacher are adverse to

academical success, and that scarcely any men of high university standing have employed the hours of the Sabbath in this work. The records of Jesus Lane Sunday-school show that this opinion is without foundation. Between the years 1827, in which the school was commenced, and 1835, two hundred and forty-three of the teachers graduated with honors; and of that number the names of one hundred and two were found in the first class of the mathematical or of the classical tripos.

SUNDAY-SCHOOL EXCURSIONS.

AN excursion, especially from the crowded city to the green woods or pleasant fields, is a pleasant thing, provided it be rightly managed. There is something benevolent, too, in the idea of taking the children of poverty from heated attics, and swarming, mephitic streets, down the flowing river and across the rippling bay, to spend a day under heaven's broad canopy and in the untainted air. It may be well, too, for children to associate a day of innocent pleasure with the institution which is their religious educator. All this we concede to a Sunday-school excursion *in the abstract*.

Now our *ideal* excursion supposes that the spirit of the institution it represents be embodied in it. Constituted authority, order, cheerfulness, moderation, and piety preside over it. Unknown

and irresponsible persons, amusements of doubtful character, roystering and license, are excluded from it. Its participants, young and old, are all known to the officers or teachers, are submissive in all things to the conductors of the school, attend the religious exercises proper to the occasion, and go home feeling that they have spent both a pleasant and profitable day—profitable to the body, cheering to their flagging spirits, and encouraging to their religious aspirations.

Now if our city Sunday-school excursions are of this character, we wish to be counted among their advocates and supporters, albeit we have little or no time to attend them. But *are* they? *Can* a large city Sunday-school get up and conduct an excursion in that spirit of cheerful Christianity which should characterize *every* gathering of a Sunday-school? That's the question. Brethren familiar with these excursions can best answer it.

We have heard of excursions preceded by the indiscriminate peddling of tickets by the children on the Sabbath, so as to make the affair a paying one to the school, and attended by swarms of disorderly youths, boys defiant of all authority, shouting and rushing round the boat or barge like wild Indians, to the discomfort of nervous ladies and the terror of little girls. We have heard of excursions at which "copenhagen" and similar silly games, whose only charm is in the kissing which accompanies them, were the staple amusements of the day; at which romping, fiddling, and dancing

were tolerated; where the swinging was monopolized by rude, romping girls; and from which religion was wholly excluded. We do not affirm that these abuses are general, or that they have occurred in connection with the schools of our Church, or that they are inseparable from excursions. We only affirm that such things have been described to us, and that we have in our lifetime witnessed some of them, very much to our grief and mortification. We need hardly add, that to excursions at which any or all of these abuses are tolerated we are decidedly hostile. They are unchristian, demoralizing, destructive of the very aims for which our Sunday-schools are organized.

To our schools which will have excursions we add a few cautions. Beware of these abuses. Don't turn the house of God into a house of merchandise, nor transform your pupils into peddlers, in your endeavors to raise the needful funds. Do secular work on secular days. Don't let unknown persons attend your excursion. Satan often mingles with the sons of God. Beware of him on excursion days! Allow no disorder before starting, on the boat, or in the cars. Banish silly games from the ground. Tolerate nothing in speech or act that tends to excite a blush on the cheek of modesty. *Give your children something to do.* Let them do the speaking and singing. They will enjoy the day far better than they can by playing all the time. Encourage cheerfulness. Discourage levity and boisterous fun. In short,

conduct the excursion in harmony with the following principles : 1. Let not your good be evil spoken of. 2. Avoid doing evil that good may come. 3. Let all things be done decently and in order.

THE SUPERINTENDENT AND HIS DUTIES.

Officially, the Sunday-school superintendent is the soul of the system, the spirit of the body with which he is connected. On the amount of his intelligence, piety, activity, and mental qualifications much depends. To a great extent, what he is the school will be; what he does will most likely give tone for good or evil to the body of teachers over whose movements he is called to watch and to preside; his views will be very likely to influence, to a very large extent, (if he be esteemed as he ought to deserve to be esteemed,) the views of those teachers, more especially the younger portion; and his doings and shortcomings will modify the whole character of the school and those associated with it.

If his heart is warm, glowing, devotional, zealous, burning with love to souls, with fervent desire for the extension of the Redeemer's kingdom, and especially for the conversion of the young, then there is likely to be vitality, religious earnestness, a spirit of prayer, a seeking and longing for the spiritual interests of the children, characterizing the efforts of the teachers, and there

will be a blessed atmosphere, of piety and religion evidently pervading the school, and influencing the hearts both of teachers and taught.

If he be a man of energy and activity, there will be vigor and corresponding activity infused into the operations of the teachers, and the general conduct of the school. Not only will suitable plans be devised, but they will be effectually and perseveringly carried out to their accomplishment, either by himself or the secretary. And if he be a man of prudence, the plans and arrangements of the school are likely to be wise and judicious, and such as the particular necessities of the school he is called to superintend may require.

If qualifications such as these distinguish or characterize a superintendent of a school, they cannot fail to exert an influence; for, generally speaking, he will most likely gather around him and attract to his school spirits somewhat similar to himself, to associate in holy fellowship and to co-operate in holy labors. But if he be the reverse of all or any of these things, or if there be a glaring and manifest deficiency in all or any of these things, then there is likely, there is almost sure, to be a corresponding effect upon the influence and character of the school generally, as well as upon the individual classes and teachers. The whole tone of the school will be lowered, the results will be unsatisfactory, and the religious element brought down to a cold, chilling temperature.

WHAT A SUPERINTENDENT SHOULD BE.

A superintendent should be, 1. A man of piety and settled Christian principles; 2. A man of intelligence, information, and prudence; 3. A man of punctuality and business habits; 4. A man whose heart is thoroughly in the Sabbath-school work; 5. Well acquainted with Sabbath-schools; 6. A man of tact and ready resources; 7. A man of perseverance, and of steady habits of mind and action; 8. A man of conciliating spirit.

WHAT A SUPERINTENDENT OUGHT TO DO.

First, he *ought* to superintend the school, to watch over and maintain the general conducting of the school. However capable he may be of teaching a class, (and we have no hesitation in saying that he *ought* to be able to teach in any class—senior, Scripture, or infant; for how else could he know that the various operations of the school were being conducted in a satisfactory manner?) yet we say it is not his business to sit down in a class and teach.

The nature of his office determines that his duties are of a more general and extended nature. In a certain sense we may say that the teachers are his class, and he should see that they are each and all up to the mark, and doing their several parts in the school. Like the officer in the army, his duty is to see that all others are doing their duty, and as far as possible take care that every hinderance is removed out of their way, and every

facility afforded, having his eye upon the whole school, and his mind familiar with all its various engagements. He should prevent irregularities, or correct them when they occur, and see to the steady and harmonious working of the entire machinery, meeting and dealing with circumstances as they arise, with wisdom, prudence, kindness, firmness, as their nature may require.

He is the person to conduct or control the general religious services of the school, and provide that the singing and devotional exercises and addresses are carried on in the most satisfactory and profitable manner that can be attained; not engrossing all these duties himself, but so arranging them as to call into use all the available talent of the school, and encouraging younger brethren in the exercise of their gifts, at the same time keeping over them an official but kindly control.

He too has to settle the sometimes delicate matter of the appointment of teachers to classes, (unless provided for by some special law of the school,) and all changes becoming necessary in consequence of a teacher's removal from the school. He too should preside, in the absence of the pastor, at the prayer-meetings, teachers' meetings, etc. In short, whatever of a general or administrative character there is to do in or for the school, the superintendent should be more or less ready to do or say. The burden of the school may be said to rest on his shoulders, and he should not shrink from doing anything

in his power that may be for its advantage, for the comfort of the teachers, or the benefit of the children.

What he *ought* to do! Well, *he ought to set an example to the whole school.* This he surely will do; but what we mean is that he should present one which it would be well for them to follow; an example of early and regular attendance, of seriousness of deportment, of earnestness of spirit, of devotedness to the work, of purity of purpose, of thrilling devotion, of spiritual anxiety, of untiring zeal, of holy forbearance, of patient perseverance, of Christian affection, of self-renunciation, of diligent preparation, of unwearying effort for the good of the school and the promotion of all its interests. If it be possible, he should be at every meeting of the school or teachers; he should lead them on in every attempt, cheer them in every difficulty, and encourage them under every disappointment, ever holding up to their minds the greatness and glory of the work in which they are engaged, the object at which they should aim, and the blessed (though undeserved) reward which every faithful teacher shall at last attain.

But he *ought*, as far as in him lies, *to take every opportunity of watching over and promoting the personal piety and spiritual profit of especially the younger portion of the teachers.* Many young Christians, even while laboring for the good of the children, themselves want the wise direction, the tender counsel, the cheering word, the encour-

aging sympathy, the sustaining influence which more advanced years and a larger experience could so often impart. And how could a superintendent be more effectually doing his work, better assisting the teachers, or securing their confidence and esteem, than by a kindly, faithful Christian concern for their personal religious welfare, meeting their doubts, removing their difficulties, urging on their progress, seeking to lead them on to higher attainments in religion, and greater adaptedness for usefulness in the work in which they are engaged?

These are parts of the work which we think every superintendent *ought* to do, and in doing which he would find a great reward.

A PLAN FOR COMMUNICATION BETWEEN SUPERINTENDENTS AND TEACHERS.

GENTLEMEN,—I am desirous of bringing before your notice a plan which has been adopted in our school with great success; and being so simple, I feel sure it will commend itself to every superintendent who, like myself, has felt the want which it endeavors to supply.

We had long felt that there was not sufficient means of communication between the teachers and their superintendent, the latter being so busy during the whole of school-time on Sunday, and his time taken up with such a variety of little

matters, that the teachers had but few opportunities of speaking to him in private, and bringing before his notice many things they might wish with reference to their classes. At last it was suggested, "If we cannot find an opportunity of *speaking* to our superintendent, why cannot we *write down* what we wish to say, and thus draw his attention to anything we want him to notice?" The hint was acted upon at once; a small blank ruled book was procured, and the following directions written on the title-page:

—— SUNDAY-SCHOOL. TEACHERS' SUGGESTION BOOK.

You are requested to write only on the left hand page, leaving the other for the superintendent's reply; also always to give the date, and the number of the class.

This book lies on the superintendent's desk, and may be used at any time during morning or afternoon school.

We now got on famously; the teachers were no longer afraid of "troubling" the superintendent; the children were not left to amuse themselves while the teacher was gone to "speak to the superintendent," as one child could always be sent to ask for the "Suggestion Book;" and I may also add, that many things can be entered in this book which the teachers might perhaps hesitate to say by word of mouth.

I submit two or three specimens, taken at random, of the suggestions offered; and the fact of the book being so frequently used, is a proof of its due appreciation by the teachers.

TEACHERS' SUGGESTIONS.

June —, 1860. Cl. 2.—The habit of bringing fruit and sweetmeats to school seems sadly increasing. Will the superintendent speak very strongly both to teachers and children on the subject?

June, — Cl. 8.—M. F. very naughty; said several bad words, and very disobedient.

June, Cl. 4.—The children say to me sometimes, "What is the good of giving money to the Missionary-box? we do not get any good by it." Will you kindly answer this question in your address?

June, —. Cl. 4.—Do you not think that much of the sad indifference of the children to spiritual things may be owing to our so seldom uniting in praying for them? Would it not be possible to stay in a few minutes after school for that purpose?

SUPERINTENDENT'S REPLY.

I will do so next Sunday. Will the teachers tell me of any child who persists in eating after having been told to stop?

I have had a quiet talk with M. She professes sorrow, and promises to behave better. Will the teacher separate her as much as possible from A. and B., and if she ever uses bad language again, tell me of it at the time?

With pleasure.

Thank you for the suggestion. I should much like it, and will bring it before the teachers at our next meeting.

This last suggestion was acted upon, and every Sunday evening, as soon as the children have left the school-room, the teachers gather together and unite in prayer for a blessing on their labors.

A YOUNG SUPERINTENDENT.

REWARD CHARACTER, NOT ATTAINMENTS.

A REWARD for specified mental tasks can never be made equal or just, because the power to perform such tasks is nowhere equally distributed. *Fifty* verses are more easily committed to memory by one child than *five* by another. Where, then, is the justice of rewarding the former and not the latter?

Rewards for external performances are not morally safe. "Say your prayers properly and I will give you an orange," said a thoughtless mother to her child one day. Would not such a reward be a stimulant to hypocrisy rather than to piety? Is it not so with all rewards given for performances which to be right must be the choice of the will?

Rewards for exhibitions of right character belong to a better category. A dull child, who, by an evident effort, masters a lesson, displays diligence, perseverance, and a purpose to master himself, may be very properly rewarded as an encouragement to continue in well doing. So when a restless child is still and orderly in obedience to rule, or a passionate child is calm under provocation, or a vain child rejects an ornament lest it should excite its vanity, or a self-willed child schools itself into submission, it may be safe to give a reward. In such cases the reward recognizes character; it encourages the recipient in his

struggle after the good, the beautiful, the true ; it is the wages of right action.

Rewards are given too profusely, and with too little discrimination, in many schools. In such cases they injure character instead of improving it. It is better not to reward at all than to reward thus. We commend thoughtful Sunday-school officers to study the philosophy of reward systems.

DO NOT LET THE COUNTRY SCHOOLS GO DOWN DURING THE WINTER.

It is, to be sure, a motto as true as it is old, that "half a loaf is better than no bread." But upon the same principle a *whole* loaf is twice as good as the half. I know what you are ready to say. "Your house is hard to warm," "Your children are scattered," "The days are short," "Your teachers cannot be induced to come," "The parents object," etc., etc. Well, now, to all this we reply : Think of the worth of souls ! remember the shortness of life ! think of that awful eternity which is so near ! and will you let such objections interfere with the great work you have in hand ? Besides, your house *can* be warmed, and your children *can* be gathered, *upon the week day*, and why not upon the Sabbath ? In how many school districts throughout the land are the Sunday-schools abandoned in the winter, when in those very places the very same children go to the secu-

lar school five days out of every seven, and not a word of objection is heard? Keep up the country schools the year round, say we, and God will give you the blessing.

Superintendents and teachers of country schools :

It may not be your lot to wield
The sickle in the crowded field ;
Not yours to hear on summer eves
The reaper's song 'mid thick'ning sheaves,
" Yet where your duty's task is wrought
In unison with God's great thought,"
Know thou that there the Master's eye
Surveys your work approvingly ;
Smiles on your task with sweetest grace,
Though humble and obscure your place.
Faint not ; the crown is only won
Through patient toil, through duties done ;
Know then that thou shalt stand ere long
Amid that grand triumphant throng,
And hear the sweet, the welcome word
Which calls you to your dearest Lord.
Pray on ; time flies ; the end is near ;
One more short week, or month, or year,
And then the song, the crown, the palm,
Awarded by the approving Lamb.

WE EDUCATE THE HEART.

" *We educate the HEART*" should be the motto of Sunday-school teachers, because *heart* education is pre-eminently the work of the Sunday-school. We do not say the Sunday teacher should neglect the *intellectual* culture of his pupils ; because the forces by which he hopes to move and mould the heart are contained in *ideas*, which must be first

comprehended by the intellect before they can be felt by the heart. What we wish to impress on the Sunday teacher is, that brain culture must be subsidiary to heart culture in the Sunday-school. To draw out the latent power of the intellect is the function of the secular school; to draw out and direct the affections and powers of the moral nature, or heart, is the peculiar function of the Sunday-school.

To make a perfect man we must educate his physical, mental, and moral natures. The three cultures would be united in a perfect system of education, because the three natures are so related that one cannot be neglected without injury to the others. A sound mind in a sound body, and inspired by a good heart, is our ideal man. To neglect a child's *physical* education is to enfeeble his intellect and endanger his heart. To neglect his *intellectual* powers is to dwarf his capacities and limit his moral powers. To neglect his *moral* education is to doom him to the destiny of beast or devil, as the animal or intellectual may happen to predominate in him. Hence neither should be neglected. The parent should provide for the first, the State for the second, and the Church, by means of the Sunday-school, for the third. Albeit the wise *Christian* parent will not neglect either.

It may be said the state should provide for all. If society were perfect it would do so. As it is, it certainly does not, and probably will not until the millennium. Respect is had to some of the laws of physical culture in the public school, and

also to the great principles of morality and religion; but still its chief provision and aim is the brain. It is a fact not to be overlooked, that the public school never aimed less at the education of the heart than now. What with the imperious claims of Romanism on the one side, and the clamors of skepticism on the other, it is compelled to be more secular and less moral and religious than ever. This tendency toward the absolutely secular is likely to continue. The *heart* will be less and less cultivated. However we may regret this, we must accept it as one of the evils of liberal institutions, and provide a remedy elsewhere?

Again, it should be carefully noted that the children of this country will be more and more generally brain-educated. Secular schools will be multiplied and improved, secular teachers will be more highly trained, and brain culture will constantly increase.

Now if this is permitted without a corresponding increase and improvement of heart education, what will be the result? What will it give the *nation*? Power certainly—power to invent, to construct, to expand, to grow rich, to conquer, to rule; but it will be power without principle, without conscientiousness, without magnanimity, without benevolence, without purity. It will be power guided by selfish passions, and will, therefore, as in the great but corrupt nations of antiquity, be a curse to its possessors and a scourge to mankind.

What will such power do for the individual? Enrich him, give him influence over weaker men?

Yes, all this, and perhaps more. But what is such power worth? Is not the obscurest man in America, whose heart is right with God, better off than he who fills a senatorial or presidential chair, but neither fears God nor knows how to govern his own passions? Is not the "Well done, good and faithful servant," addressed to a man saved without much brain-power, worth infinitely more than to miss that greeting and die crying, "I am a millionaire," or "I die in the seat of power?" Assuredly brain culture without heart culture may make men resemble devils, but it cannot do them real good.

Let us then apply ourselves as Sunday teachers to our appropriate vocation—the education of the heart. By teaching the claims of God, and the doctrine of responsibility, conscientiousness will be developed, and the scholar will learn to fear God, and to respect the rights of his fellow-creatures. By a proper representation of the divine fatherhood, and of the gift of Jesus, the affections will be drawn out toward God, and love and faith be born. This is what is meant by heart education. It is planting the idea of God in the conscience and in the affections, believing that the Holy Ghost will make the idea the germ of spiritual life in the soul of the scholar. Aim at this therefore, O Sunday teachers, in all your teaching. Believe me, that the manifestation in your scholar of a clearer perception of moral distinctions, of increasing respect for the claims of conscience, of sensibility to revealed truth, or of tender regard

for the person of Jesus, is better evidence of your real success than the verbal recitation of the entire Bible, or a thorough mastery of the geography of the holy lands. The latter are well enough, and desirable where they can be obtained; but they are not the ends of your vocation. The former are the results which you are specially called to seek as educators of the heart.

THE PASTOR AS THE TEACHER OF TEACHERS.

1. THE Sunday-school teacher is the *preacher's assistant*. What the preacher preaches in the pulpit, the teacher illustrates, enforces, and applies personally to the pupil.

2. The Sunday-school teacher is the *pastor's assistant*. He visits the homes of the Church for and in aid of the pastor. Knowing from three to eight families of the congregation, and having a hearty welcome there, through the children of these families, he visits them in the name of the Saviour, the Church, the Sunday-school, and the pastor. His is a religious mission. Twenty such teachers, visiting one hundred families a quarter, may do the pastor as well as the people a great service.

3. In relations like these, and for such labor, our teachers need teaching. I am sorry to believe that too many of them need a large amount of teaching to make them appreciate the dignity and im-

portance of their office. And certainly they cannot perform its twofold work of teaching and visitation without intellectual culture and spiritual experience.

4. Since the Sunday-school teacher is the pastor's assistant, and since his efforts may so effectually supplement the efforts of the pulpit, to whom, if not to the pastor, shall the Sunday-school teacher look for assistance. The pastor is, *ex officio*, the teacher of his teachers. He is their professor of biblical interpretation and systematic theology.

5. The minister should, therefore, be a *thorough biblical scholar*. If he has been trained in a theological seminary he should not despise, so as to forget the rudiments of that training. If he never enjoyed these advantages, he should spend some time every day in making up for the earlier deficiencies. An hour or two a day, systematically devoted to reading and study, with reference to this acquisition, will in two or three years enable him to consult the original of the Old and New Testaments, make him familiar with sacred archæology in its several branches, and with all else that appertains to biblical interpretation. The fact that he prosecutes these studies in order to teach, and the constant effort at simplifying and systematizing his knowledge, will make it doubly valuable to him, and more than compensate for the failure of his earlier years.

6. The minister should know *something about methods and systems of teaching*. The principles and plans of sacred education are substantially the

same as those recognized and employed in the secular schools. He should study and master them. He should visit the best public, model, and normal schools, and take part in the institutes held so commonly by the teachers of our land. At least one of the educational periodicals should find its way regularly to his table.

7. The minister should be a *Sunday-school man*. He need not feel "above it." It will not prove detrimental to his reputation or efficiency. The Rev. Dr. Tyng is no less acceptable as a pastor, preacher, or theologian, because he is pre-eminently a Sunday-school man. The apostles were not ashamed of the first sentence of their pastoral commission—FEED MY LAMBS. It was no stain on their parchment. Nor did the apostolic dignity suffer loss by the faithful performance of the duty. Jesus, if in the flesh to-day, would be a Sunday-school man. I have always been charmed with the picture of the old pastor, drawn by Bishop Tegner, and so exquisitely translated by Longfellow. It occurs in "The Children of the Lord's Supper :"

"Friendly the teacher stood, like an angel of light there among
 them,
 And to the children explained he the holy, the highest in few
 words,
 Thorough, yet simple and clear, *for sublimity always is simple ;*
 Both in sermon and song a child can seize on its meaning."

We want more Sunday-school men in the ministry—men who understand the ecclesiastical relations and practical workings of the system, who

have faith in it, love it, and have consecrated themselves to it. The pastor should be in the Sunday-school every Sabbath. He should preach often to his children. He should regularly attend and conduct the weekly teacher's meeting—so far, at least, as to superintend the study of the lesson. He should “read up” in Sunday-school matters, subscribe for, carefully peruse, preserve, and bind the SUNDAY-SCHOOL JOURNAL, form a library of books and other publications devoted to Sunday-school discussions, and attend Sunday-school conventions and institutes when occasion offers.

8. In some form a normal or training class for Sunday-school teachers should be brought within the reach of every school. The pastor is responsible for the organization and conduct of the class. If he has patience, ingenuity, zeal, he can make it one of the most efficient appliances of his Church.

“DON'T LIKE THE SUPERINTENDENT.”

BY REV. ALFRED TAYLOR.

MR. LAG is displeased with the superintendent. He considers that official to be a harsh, exacting, tyrannical, unreasonable sort of person, and in most respects a disgrace to the station he fills. He thinks that if a change is not made, he would not like to be answerable for what will become of the school.

For the twenty-fourth time within the last six

months, the boots of Mr. Lag are heard to creak in the vestibule of the school just after the opening exercises have begun. And for the twenty-fourth time in six months the tardy gentleman finds himself unable to effect an entrance into the school-room, by reason of the enforcement of the rule which requires that the door shall be fastened during the opening exercises, in order to prevent the disturbance which the coming in of the Lag family would occasion. Mr. Lag allows an unhappy company of thoughts to find entertainment in his brain during the time of his brief sojourn in the vestibule. Thoughts denunciatory of the rule under which he is suffering, of the unreasonableness of the superintendent in enforcing the same, and of the school generally, usurp the place of those lovely and peaceable ones which should occupy the mind of one who is about to communicate to others the truths of the gospel.

The exercises are presently over, and the door is unbolted, that Mr. Lag may march in. He enters with an air of down-trodden blamelessness. If the superintendent would but apply to himself the sermon of reproach which is written on Lag's countenance, he would at once step up to that gentleman and make reparation for the injury done him in fastening him out. The woe-begone visage seems to say that its owner is the father of a large family of children, and therefore could not be expected to come as punctually as bachelors and single women can come; that he was occupied till the moment of starting from home in searching

for his Bible, his question-book, and his class-book, and that allowance should therefore be made for him; that he could not have come sooner without debarring himself the enjoyment and nourishment derived from eating some pudding which was served up as a supplement to his dinner; that it is a great favor for him to come at all; and that he is the victim of a severe attack of rheumatism, caused by his repeated exposure in the vestibule.

The superintendent (heartless man) is cruel enough not to consider Mr. Lag's apologies and complaints any mitigation of his offense in thus habitually being a nuisance to the school. He has been heard to say that if people don't like being locked out, they ought to make their arrangements to come a little earlier.

Mr. Lag has several other reasons for entertaining a poor opinion of the Superintendent. As they are all of the same family of reasons, however, one of them will do for the present.

Mr. Superintendent is making a short speech; a telling one; earnest, and to the point. It is on the subject of thorough study. He is enforcing both on scholars and teachers the necessity and the duty of being well prepared with the lesson. The better to illustrate his meaning, and to enforce his doctrine, he suggests the case of a teacher who would come to his class entirely unprepared as to the lesson, and whose scholars should discover his ignorance, and take advantage of it. Now it so happens that Mr. Lag was under the painful necessity of asking his boys where to-day's lesson is,

thereby revealing to them a lack of acquaintance with it which provoked their mirthfulness. As the superintendent alludes to the subject, little dreaming how closely the cap fits a certain gentleman present, sly winks and stealthy nudges are indulged in by these boys, to the great annoyance of Mr. Lag, whose extreme sensitiveness on this point renders him so watchful as to discover what the boys might otherwise be able to conceal. He considers the superintendent culpably personal, and says that he is evidently becoming insane.

It never occurs to our unfortunate friend that he is at all at fault in the matter of his tardiness, his failure to study the lesson, or any of his other shortcomings. It does appear to him that he is a deeply injured man. When the superintendent touches on any of these things, or when the rules of the school present themselves as obstacles in the way of his laxity and carelessness, he calls the superintendent a tyrant, and the rules scandalous stumbling-blocks.

Lag has been in several Sunday-schools during the last few years, but has not been happy in any of them. He says he does not like the superintendents, as a general thing. He seems to consider himself the victim of a conspiracy on the part of superintendents and such people.

The superintendents do not like Mr. Lag much better than he likes them. They consider him a standing nuisance, and shed no tears when he leaves.

If Mr. Lag will wake up a little earlier in the

morning, and stay wide awake all day, he will be astonished to find how much better he and the Superintendent will like each other.—*The S. S. Teacher.*

LIVE FOR SOMETHING.

LIVE for something; be not idle;
Look about thee for employ;
Sit not down to useless dreaming;
Labor is the sweetest joy.
Folded hands are ever weary,
Selfish hearts are never gay;
Life for thee hath many duties;
Active be, then, while you may.

Scatter blessings in thy pathway;
Gentle words and cheering smiles
Better are than gold and silver
With their grief-dispelling wiles.
As the pleasant sunshine falleth
Ever on the grateful earth,
So let sympathy and kindness
Gladden well the darkened hearth.

Hearts there are oppressed and weary;
Drop the tear of sympathy;
Whisper words of hope and comfort;
Give, and thy reward shall be
Joy unto thy soul returning
From this perfect fountain-head;
Freely as thou freely givest
Shall the grateful light be shed.

THE TEACHER'S HONOR.

THE angel choir his praise may chant in rapturous songs
above,

And through the universe his power adoringly proclaim;
But they can never win for Christ a child's first ardent love,
Nor whisper in an infant's ear the Saviour's precious
name.

O happy teacher! to whose trust this glorious work is
given,

A work unshared by those who dwell amid the joys of
heaven.

"Feed, feed my lambs!" in all its sweet persuasiveness
to-day,

This message from a Saviour's lips, O Christian, reach-
es thee.

Ask not, "And what shall others do?" but help without
delay,

To train the children of your class in peace and purity.
And though, perchance, thou may'st not call earth's fad-
ing laurel thine,

Yet, bright as stars that gem night's brows, thou shalt
forever shine.

THE TEACHER'S WORK.

Some lambs are missed from Jesus' fold,

And straying far from home;

'Mid forests dark, and streams so cold,

The little lambs now roam.

Some gems to deck our Master's crown
Are buried now on earth ;
Rich gems, whose luster sin doth drown,
But still of priceless worth.

Some harps are needed in his choir,
Harps struck by infant hands ;
And tongues to sing with youthful fire
To swell those hymning bands.

To seek those lambs and lead them back ;
To find each sin-marred gem ;
To guide them to the heavenly track,
Fit for Christ's diadem ;

To tune those infant tongues to sing
Redemption's song in heaven ;
This is the work our loving King
To us on earth hath given.

“A LITTLE WHILE.”

AND is it so ? *A little while*,
And then the life undying,
The light of God's unclouded smile,
The singing for the sighing !
A little while ! O glorious word,
Sweet solace of our sorrow ;
And then, “forever with the Lord,”
The everlasting morrow.

Then be it ours to journey on
In paths that he decrees us ;
Where his own feet before have gone,
Our strength, our hope, our Jesus.

In lowly fellowship with him
The cross appointed bearing;
For, O! a crown no grief can dim
One day we shall be wearing.

“*A little while*,” and he shall come,
Light of our eyes, our longing;
His own voice bids us welcome home,
And we his people thronging,
Shall rest our hearts in his embrace,
Dear refuge! ours forever;
Look upward to his blessed face,
And fear its hiding never.

CHILDHOOD.

BEAUTIFUL, beautiful childhood with a joy
That like a robe is palpable, and flung out
By your every motion! delicate bud
Of the immortal flower that will unfold
And come to its maturity in heaven!
I weep your earthly glory. 'Tis a light
Lent to the newborn spirit, that goes out
With the first idle wind. It is the leaf
Fresh flung upon the river, that will dance
Upon the wave that stealeth out its life,
Then sink of its own heaviness.—WILLIS.

Who shall preserve thee, beautiful child?
Keep thee as thou art now?
Bring thee a spirit undefiled,
At God's pure throne to bow?

The world is but a broken reed,
And life is early dim ;
Who shall be near thee in thy need,
To lead thee up to Him ?
He who himself was "undefiled,"
With *him* we trust thee, beautiful child !

WILLIS.

Like the new moon thy life appears,
A little strip of silver light,
And widening outward into night,
The shadowy disk of future years,
A prophecy and intimation,
A pale and feeble adumbration
Of the great world of light that lies
Behind all human destinies.—LONGFELLOW.

He smiles and sleeps—sleep on,
And smile, thou little, young inheritor
Of a world scarce less young ; sleep on and smile !
Thine are the hours and days when both are cheering
And innocent !—BYRON.

But thou wilt burst this transient sleep,
And thou wilt wake, my babe, to weep ;
The tenant of a frail abode,
Thy tears must flow as mine have flowed :
Beguiled by follies every day,
Sorrow must wash the fault away,
And thou may'st wake perchance to prove
The pang of unrequited love.—BYRON.

Take care of the children, nor wasted
Is care on the weakest of these ;
The culturer the product has tasted,
And found it the palate to please.

There are sheaves pushing higher and faster,
 And age has more branches and roots;
 But dearer are none to the Master
 Than childhood in blossoms and fruits.

W. B. TAPPAN.

Heaven lies about us in our infancy.—WORDSWORTH.

The history of paradise
 To woman's faith is clear,
 For happy childhood ever brings
 The Eden vision near.—MRS. S. J. HALE.

O holy is the sway
 Of that mysterious sense which bids us bend
 Toward the young souls now clothed in helpless clay :
 Fragile beginnings of a mighty end—
 Angels unwinged—which human care must tend
 Till they can tread the world's rough path alone.
 Serve for themselves or in themselves offend.
 But God o'erlooketh all from his high throne,
 And sees, with eyes benign, their weakness and our
 own.—MRS. NORTON.

THE LAUGH OF A CHILD.

"I love it, I love it—the laugh of a child ;
 Now rippling and gentle, now merry and wild ;
 Ringing out in the air with its innocent gush,
 Like the thrill of a bird at the twilight's soft hush ;
 Floating up in the breeze like the tones of a bell,
 Or the music that dwells in the heart of a shell ;
 O the laugh of a child, so wild and so free,
 Is the merriest sound in the world for me."

WHY AM I A SUNDAY-SCHOOL TEACHER?

WHY am I a Sunday-school teacher? What are my *motives*? What aim have I?

I propose these questions to the *one hundred and fifty thousand* persons which compose the teaching force of our Church. Should each one press them faithfully home upon his conscience what sort of answers would be given?

Would not a multitude be compelled to reply, "We really don't know? We never thought of asking ourselves such questions?"

Would not a second class answer, "We teach because we were teased to do so by our friends?"

Would not a third class respond, "We teach because our particular friends are teachers?"

Would not a fourth class say, "We teach because it is customary for young people to be teachers in Sunday-school?"

Would not a fifth class have to reply, "We teach because the work introduces us to agreeable society?"

Would not a sixth, though, I trust, a very small class, say, "We teach because it helps to pass away the Sabbath?"

Teacher, which of these replies would your conscience compel you to make? No matter which. They are all too low to meet the high demands your office has upon you. With motives

and aims such as these, you cannot be a good, successful Sunday-school teacher.

“What should be my motives and aims?” do you inquire? Your *motives* should be the constraining love of Christ and a genuine love of souls. These grand affections should be the great *springs* and forces inclining you to occupy the teacher’s chair.

You *aim* should be the *conversion of your scholars*. To make real Christians of your pupils should be the *end* of all your teaching and discipline. What the goal was to the ancient athlete, what his port is to a seaman, what Mecca is to a Mohammedan pilgrim, the conversion of your scholars should be to you. In all your preparations, your instructions, your intercourse with them, this object should stand out in full, clear, well-rounded outline before your mental eye. For this you should study, pray, agonize, and teach. For this purpose chiefly has divine providence brought these children within the circle of your influence.

“But,” replies a teacher belonging to one of the six classes above enumerated, “I have no such motives or aims. What shall I do?” Get them, my friend. Review the question calmly, until you feel the pressure of your duty to rise to the full standard of a Christian teacher to be too great for resistance. Then consecrate yourself to your work, praying for that baptism of heavenly love which inspired Paul, Luther, Wesley, Asbury, Raikes, and which now inspires every true worker

for souls. Thus endowed with power from on high, set the conversion of your scholars before you as the mark to be hit by your teaching, and you will be such a teacher as Christ can smile upon. Persevere in this spirit and you will be successful.

THE FIRST LESSON FROM A BAD TEACHER.

"I HAVE a distinct remembrance of the first lesson I learned in the school," said Mr. Walton to his neighbor, Mr. Galway, who was spending a portion of the evening with him; "but it was not the kind of lesson that my little girl asked about."

"What was it?" said Mr. Galway.

"It was a lesson in falsehood."

"You don't mean that you learned to lie the first day you went to school?"

"No, but I learned that there was such a thing as falsehood in others."

"That was a lesson that you could not learn too soon."

"I can't say that I agree with you. I count it a great blessing that I never saw an instance of duplicity in my father's family. I did not know there was such a thing among grown-up people till I went to school. I think I was all the better for my ignorance."

"What was the lesson?"

"As I was on my way to the school-house I

passed the teacher and a lady who inquired how her son was doing. The teacher told her, her son was 'doing well—very well, indeed.' In course of the day the teacher said to one of the boys, as he failed to spell the word put to him, 'John Ellis, you are the most indolent and worst-behaved boy in school. I saw your mother this morning, and I had a great mind to tell her what kind of a boy you are. I will do so if you don't do better.' The lesson made a very deep impression on me. I never trusted that teacher. When he told me about the lessons, I never felt sure that I could trust him. I know that we must learn to distrust, but it is a lesson which it is not desirable for the young mind to learn too soon."

How careful should all be not to give the young lessons of distrust!

MY CLASS FOR JESUS!

My class for Jesus! This should be the watchword of every teacher. As Fremont's body-guard recently plunged into victorious battle shouting, "Fremont and the Union," so the teacher should enter upon his work saying, "My class for Jesus!" And ever when his thoughts turn to his youthful charge this watchword should swell his heart.

My class for Jesus! What an expressive battle-cry! It suggests the precious relation in which Jesus stands to the members of the class. Why

are they *for Jesus*? Why, indeed! Are they not his *lambs*? Did he not, like a faithful shepherd, die to save them? They are *his* by the costliest purchase price. He bought them with his blood. How fitting, then, that the teacher should forever cry, "*My class for Jesus!*"

My class for Jesus! This battle-cry also expresses purpose in the teacher to bring his class into a saving relation to Christ. By it he says, "I will so teach my little ones that, grace assisting, they shall believe in and love Jesus. My soul is set on this. I will consecrate all my powers to this object—to make these children Christians indeed."

My class for Jesus! O blessed battle-cry! Would that every one of the one hundred and fifty thousand teachers in our Church would take it up in right good earnest. Would that it might pass from lip to lip, and from school to school, until our entire teaching corps blended their voices in one glad shout of "Our classes are all for Jesus!"

SEVEN SHORT RULES FOR SUNDAY-SCHOOL TEACHERS.

1. Speak little and softly.
2. Preserve perfect order in your class.
3. Avoid unnecessary words.
4. Be not over-quick to notice and reprove little faults; it irritates rather than mends.

5. Stop or change your course when attention flags, or is maintained with difficulty.
 6. Turn the eye of the pupil inward upon himself, and teach him how to read his own heart.
 7. Pray with and for your pupils.
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THE EARNEST TEACHER IN HIS STUDY.

It is easy to know an earnest man when we see him as a teacher. His features are well developed. He has his characteristics; you may view them in his *study*. Do not be startled at the word; he has his study. The place, the time, the method, the object, are all matters of great moment with him. You will not find him on the Sabbath morning undecided as to the subject for the day; that is fixed long before, arranged, pondered, thought over; the plan of his campaign is well marked out, nor will he offer unto God that which costs him nothing.

THE EARNEST TEACHER IN HIS CLOSET.

THE *closet* bears witness to the earnestness of the teacher. See, you cannot be mistaken; how he paces the room; he is rapt in thought. What a solemn countenance, what a weight of responsibility, what a sense of insufficiency. His lips move,

he is in God's presence; he thinks he is alone with him; he bends his knee. Hark! can you hear his voice? what is it? the voice of prayer. O how earnest! He puts one in mind of Jacob; how he wrestles; "and being in an agony, he prays more earnestly." What think you, will he prevail? He pleads the name of Jesus, and God, his God, doth bless him. Now is his face lit up with joy, and he begins to sing, "I will go in the strength of the Lord God." This is the earnest teacher; we cannot be mistaken; "he travails in birth for souls."

THE EARNEST TEACHER IN SCHOOL.

BEHOLD the earnest teacher in school! He is there in time. He will not be behind; he makes it a point of conscience; he thinks of his example. Besides, he loves his work, and goes with cheerful feet, because his heart is there. You shall not find him slothful; the clock has not struck, yet he is in his place; the greeting look has gone around, his fellow-teachers feel the shine. He is not too late to sing, not he; his soul is all on fire: look at him while he sings, then hear his voice in prayer. Ah, he would not miss that service; it nerves him for the day. But now the school is opened, yet he has regard to order. See him conduct his class; he makes me think of Jesus; he goeth before them and leadeth them out, he knoweth them and

they follow him. Now look at him in his class. His face indicates, his glance, his eye, his manner, his voice, his method. See, he has a single eye, a glorious object, a dauntless spirit. The whole atmosphere of the school is permeated; his fellow-teachers feel the glow; his class feel it, and they show it; they carry it to their very homes. The tear of penitence drops, the eye of faith is opened, the soul immortal is renewed; for God will bless that teacher's labors, and give him a rich harvest.

"MY TEACHER VISITED ME ONLY ONCE."

IN the course of my pastoral visiting a few days since I called at the residence of one of the members of my Church, and was admitted by a little girl of some twelve years of age, and of pleasing address and more than ordinary intelligence. Before the mother (who was indisposed) made her appearance we had a very interesting conversation.

"How is your health?" I inquired.

"Better, I thank you," she replied.

"Have you been sick?"

"I have been lame for three months, and obliged to walk with a crutch. I am now just able to walk without it."

"Why, you had a serious time of it."

"Yes; and don't you think, my Sunday-school teacher has been to see me only once. I don't like that much."

"Perhaps she did not know you were sick."

"She did; she was here just after I fell."

"No doubt she will be glad to see you back in school again."

"Well (hesitating) I suppose so." H. B. B.

ABSENCE FROM SCHOOL IMPROVED.

IN my recent readings among Sunday-school magazines I noted a communication from a teacher with which I was well pleased. He stated that being sometimes obliged to spend a Sabbath or two from home, it was his habit while away to write a weekly letter to his scholars. Before leaving home he informs his class of his purpose, and appoints one of his best behaved scholars to call at his residence for the letters, which are mailed under cover to some member of his family. The letters are read to the class either by the teacher supplying in his absence or by one of the scholars. The effect of the plan is excellent. It secures the attendance of the children, increases their attachment to their teacher, and furnishes him an opportunity to impress many great truths on their hearts and memories.

Ah, thought I, on reading this good man's article, that man is a true shepherd. The spirit of his Master is in him, for he evidently cares for the "lambs" intrusted to his keeping. He differs amazingly from those teachers who absent them-

selves on slight pretexts without notice and without anxiety. Would that all our teachers possessed his spirit !

But is not his practice worth a trial ? The season for absenteeism from the cities may be approaching. Scores of classes in our city schools will soon be deprived of their regular teachers. Perhaps the reader intends to leave his class for a sojourn in the country. If so, suppose you give the plan a trial, my friend. Write a *brief* letter to *your* class every week. Write of what you see and do in the country, especially of what you see of children and Sunday-school. Write them a few words from the heart about their salvation. Propose Scripture questions, to be answered by them on your return. Only give your heart to the business and you will find it easy, very easy, to write such letters as will profit both yourself and your pupils.

Should any of my readers follow this hint I should like to be informed of the results so far as they may be apparent.

“I WONT GO TO SUNDAY-SCHOOL TO-DAY.”

“DEAR me, how the wind blows this morning. I guess I wont go to Sunday-school to-day.”

Thus mused a teacher one wintry morning as, yielding to a self-indulgent impulse, he threw himself into a cosy chair before the cheerful grate and composed himself for a nice spell at reading.

Before he was fairly seated, however, the images of his six expectant scholars rose in lifelike forms before his imagination, and a voice from his affections said :

“Poor things ! how *disappointed* they will be if they don’t find you at school.”

“Yes,” added his conscience, “and how *discouraged* they will be too after walking through the cold. This and the force of your *example* will be likely to make them absentees the next unpleasant morning.”

“Humph ! That’s so, I suppose ; but then one cannot be always swinging like a door on its hinges between his home and his Sunday-school,” replied his selfishness.

Without regarding this pettish remark, conscience proceeded :

“Your absence will *embarrass the superintendent*. How can he supply your place without *deranging the order of the school* while hunting up a substitute ? Moreover, you will *lose an opportunity* to serve your Master. Your scholars may be in that state of mind to-day which best fits them to be led to Christ ? And will you not *injure yourself* by yielding to a lazy, self-indulgent feeling, instead of being governed by your sense of duty ?”

“I am afraid it’s so ; but, dear me, how the wind whistles,” pleaded self again.

“Your *obligation* will be violated if you stay at home,” resumed conscience, “for are you not virtually pledged to attend every Sabbath if pos-

sible? Can you be absent without offending or at least *grieving* your Saviour?"

These last words touched the *heart* of the teacher. Closing his book, he rose, and in firm tones said, "I'll go!" He went, did his work, spent a pleasant, useful day, and at night reflected that he would not be afraid to meet the record of that Sabbath at the judgment.

Friend teacher, is this a passage from *your* experience? Has *conscience* always triumphed over self-love and kept you punctual? Happy man! Work on and wait a while; your reward is sure. To the often absent teacher, who allows *self-love* to triumph over conscience and the affections, I have only to say, please read over again the arguments of conscience in the above sketch, and inquire how those Sabbaths on which you are marked absent on the roll-book *will appear in the judgment*.

"DON'T BE ALWAYS DON'TING."

"*Don't be always don'ting!*" This was the favorite precept of an educator in his addresses to teachers. Interpreted it means, "Don't be always reproving your scholars," and is worth being put into every teacher's mental pocket, to be ready, like small change, for frequent use.

Don't laugh! *Don't* talk! *Don't* shuffle your feet! *Don't* be so lazy! *Don't* put your hand on

Charley's shoulder ! These and a score of similar *don'ts* are forever tripping from the tongues of some teachers. They hit every fault they discover in their pupils with one of these sharp-edged *don'ts*. A looker-on might imagine that the art of winning the affections of children lies in the power to say *don't*, or that this formidable word contains a magic power to transform thoughtless children into diligent, well-behaved students of holy writ. And yet, that looker-on needs but to look a little longer to learn that this pragmatistical MR. DON'T is a creator of disorder, a stirrer-up of pettishness and ill-temper, and a very pestilent fellow at the best.

"Don't be always don'ting," then, friend teacher. Reprove as seldom as possible. Reproof, like a rod, in hourly use, loses its power for good, and is more mischievous than the evil it would correct. The eye, vivid with an expression of grief at the child's misconduct, is the best of reprovers for the ordinary foibles of children. It will usually quiet the disorderly pupil, and leave no bad mark behind.

Let a teacher be lively and interesting ; let him keep his pupils busy ; let him encourage his scholars to diligence by words of cheer ; let him check the idler by a well-directed question ; let him exert the full power of his eye ; let him choose to be blind to many trivial offenses, remembering that much of the restlessness of children is the involuntary offworking of their exuberant activity, and is not to be treated as a moral fault, and he will be surprised how little occasion he will find

for "*don'ting*," and how easily his class is kept in order.

Willful misconduct should be corrected by private admonition rather than by public reproof. Five minutes' affectionate expostulation in private is worth more as a curative than a thousand public reproofs.

Sunday-school teachers need the patience of love, and the wisdom that cometh through prayer, to govern well. But these gifts, precious though they be, are within the reach of the humblest. Is not written, "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not?"

HOW TO HAVE A SMALL CLASS.

1. *Be irregular in your attendance.* If the day is hot, stay at home; if it is cold, stay in your warm parlor; if it rains, be sure not to go out. By this means your scholars will soon learn that you are a broken reed, not to be depended on, and your class will grow "small by degrees, and beautifully less."

2. *Don't study the lesson.* Keep your brain as much like an empty gourd-shell as possible. Your scholars will soon learn to estimate you at your true value, and quit your class.

3. *Be dull.* Talk as though to be a Dry as-dust was the height of your ambition, and your

pupils will soon find a way to relieve themselves of your instruction.

4. *Be tedious.* Bore your class with long talks until the bell rings, and they will cease to bore you with your presence.

5. *Manifest no interest in your scholars.* Never visit their homes. Never enter into their joys or sorrows. Be an automaton to them, and they will soon become absentees to you.

GIVE TRACTS TO CHILDREN.

YES, give tracts to children. Is not the heart of a child better soil for the good seed than the stony spirit of a hardened adult? Let the following fact, gathered from the pages of a London magazine, encourage the Christian laborer to give tracts to the children.

A pious nobleman, while spending a few days at his mansion in the country, went about the adjacent villages circulating tracts and speaking words for Jesus to the villagers. One day he saw a group of girls at play in the street. Having learned not to despise the heart of a child, he gave each girl a tract and passed on.

One year from that time he was again in that village, when he was earnestly requested to visit a poor cobbler's dying daughter. Like a true disciple he went, and his lordly feet were led through

the cobbler's stall up a pair of rickety stairs to the bedside of a girl not fourteen years old.

After a few kind words he said, "You sent for me, my dear; have you any request to make?"

"Yes, my lord. I thought I should die more happily if I could see you and thank you for the good you once did me by giving me a little tract."

"When?" inquired his lordship.

"About a year ago. I was a foolish girl then, and was playing with other girls when you gave us each a tract. Because it was given me by a gentleman I thought I must read it. It made me very unhappy; so one day I resolved to do just what the tract said I ought to do. I did so, and I cannot tell you how happy I have been ever since. Here is the tract, sir."

The nobleman took the well-worn tract from her skinny fingers. It was called "The Happy Choice." He smiled and said:

"Then you have made the happy choice?"

"O yes! Jesus is very precious to me, and ever since I gave him my heart I have been as happy as I could be."

"I am glad to hear you speak so, and glad you sent for me; but what is the request you wish to make?"

"It is that you will never give up the good work of giving away tracts, and that you will give them to children as well as to grown-up people. I never thought any one would give *me* a tract; but when you gave me one I felt that some one cared for poor girls, and I afterward thought

that if a kind gentleman cared for us perhaps God did so too. So I went on from one thought to another, until I gave myself up to Christ, and then I began trying to get others to love him too."

The nobleman learned on inquiry that this child of fourteen years had not only lived a pure life herself, but had been the means of reforming her parents, and changing her home from a den of wickedness into a spiritual little paradise.

And this, all this, was the fruit of a tract given to a giddy little girl by a British peer. Give tracts to children then, O Christian teacher! They may finish the work your words have already begun, and so help you to place the souls of redeemed children among the stars which are to deck the crown of your rejoicing. Give tracts to children!

"WE BELONGS TO YOU."

"PLEASE, sir, we belongs to you, and you belongs to us," said a poor boy to his teacher one Sunday.

The boy's phrase was homely, but by it he unconsciously pronounced a very high compliment upon his teacher. He showed that the teacher had won the friendship of his pupils and was recognized by them as their *friend*. He had forged a golden heart-link, by which he and his class were indissolubly joined together. Boys who feel they belong to their teacher, and that their teacher be-

longs to them, will be very likely to follow his guidance and be led by him to the cross.

How is it, brother teacher, with you and your class? Have you so established yourself in their affections that their hearts say, if they do not so express it, "We belong to you and you belong to us?" If not, there is something wrong in yourself. You do not love them, or, if you do, you fail to demonstrate your love skillfully. Remember, "love begets love," and if you exhibit a true and a loving friendship for your pupils they will assuredly recognize it and give you back love for love—with very rare exceptions.

THE TEACHER'S CHAIR A CENTER OF INFLUENCE.

IF it be true that "a place in the Church, from which the streams of influence naturally flow," is a center of influence, then a Sunday-school teacher's chair is such a center. There are other centers more elevated, more imposing, more tempting to ambition, and acting more *directly* on a wider sphere; but assuredly the broad earth contains no position from which influence proceeds more naturally, certainly, and effectually than from a teacher's chair.

Look at it. Six impressible, curious, unprejudiced immortal spirits look up to it every week for ideas, impressions, and spiritual guidance. They open every door of access down to their innermost

natures, and permit its occupant to impress them as he may will, up to the full measure of his power. Is there any other center of influence which gives such free admission to the sanctuary of the human spirit?

Who can measure the extent to which influence may possibly radiate from the teacher's chair? Should it lead all or a part of those six children to Christ its duration will be unlimited. But may not that class contain at least one nascent Page, Carvosso, Olin, Hedding, Huntingdon, or Fletcher? one man or woman of power who will by and by repeat the influence of the chair until it be multiplied a hundredfold? Thus is it not likely to be a center of influence to thousands?

Yes, the teacher's chair *is* a center of mighty, far-extending influences. Prize it, ye who fill it, prize it highly. Work in it diligently. Solemnly vow that, God helping you, not one of your charge shall ever swell the ranks of wickedness. Ply the truth and the power of prayer so vigorously that your six pupils shall become not Christians merely, but Christians of the highest style.

VISIT YOUR SCHOLARS.

Do you wish to add a little to the sum total of happiness in the great human family, teacher? If so, visit your scholars at their homes. Your presence there will be like a beam of light in a gloomy

chamber, both to your scholars and their parents, especially if they are poor. They make act awkwardly and seem distant to you, through being unused to callers out of their own narrow circle; but you will leave a track of light behind you. The parents will be gratified, the children delighted, and your visit, like the passage of a gondola over a quiet lake, will leave a ripple in its wake that will be a joy for many days in the household. Therefore, if you wish to increase the happiness of the world a little, do this little deed of love. *Visit your scholars!*

Do you desire an opportunity to sow the seed of truth and love in some neglected spot of heart-soil? Then visit your scholars at their homes. Many of them have mothers, toiling along life's rough pathway, un comforted by words of love and consolation, to whom your visit may be as the presence of an angel. Your interest in her child will be as a love-link between you, and will give you access to her affections. Your words will not be forgotten. They may allure her to the house of God, to the Bible, to Jesus. Blessed possibility! Do you desire its realization! *Visit your scholars!*

Do you wish to bind yourself to the hearts of your pupils, that you may more surely win them to Christ? Visit their homes! They will see more love in one such visit than they will discover in your presence for a year in your class. At school you are simply a portion of an organization, dealing with the child more as a *scholar* than as an

individual. Going to the scholar's home individualizes your effort, makes him feel that your interest in him is personal. It is an act of love to him which promotes both his own self-respect and his attachment to you. By thus winning his heart for yourself you may gain it next for your Master. Love is a powerful weapon for winning souls. Do you wish to be armed with it? *Visit your scholars!*

Do you desire the enlargement and elevation of your own nature? Visit your scholars. Deeds of kindness expand the affections. To visit your pupils may cost you a struggle with your bashfulness, reserve, want of tact, or it may be with your pride. Making the struggle will be an act of self-conquest, of self-enlargement, of moral elevation. It will bring you nearer to the image of Christ. Do you desire this high attainment? *Visit your scholars!*

Finally, fellow-teachers, if you wish to give full effect to your great work, accept the occasional visitation of your pupils at their homes as an indispensable part of your official duty. *Visit your scholars!*

THE CATECHISM.

"I DON'T think much of the Catechism," said a thoughtless young teacher the other day to his superintendent.

"Well, I do," was the emphatic and sensible reply.

By way of supporting the opinion of this and every other superintendent whose teachers do not think much of the Catechism, I quote the deliberate expression of the learned and observing Dr. Morrison, who for many years gave much thought and labor to the Sunday-school. In a letter written shortly before his death he said :

“Upon the subject of catechisms generally, as aids to instruction in our Sunday-schools, after mature deliberation I do not think, in our present circumstances, that they can be laid aside with advantage. My calm and serious conviction is, that catechetical instruction, purged from all objectionable matter, is eminently fitted to arrest the attention of the scholar; and, if it be sufficiently ample and comprehensive, to supply an amount of connected systematic knowledge of divine truth far exceeding that which can be conveyed by the biblical lessons of the ordinary run of Sunday-school teachers. I am fully persuaded that this view of the subject will only be rejected by those who are least competent to decide the merits of so grave a question.”

Dr. Morrison was doubtless right. I commend his view of the question to the thoughtful consideration of every superficial teacher who “don’t think much of the Catechism,” suggesting that when he brings maturer thoughts and broader views to bear upon the subject, he will probably feel ashamed to remember that he ever uttered those thoughtless words, “I don’t think much of the Catechism.”

THE PASSION FOR SOUL-SAVING.

A STOREKEEPER who had a passion for soul-saving made his wrapping papers and bags do duty as tracts. Among other things, he sent out in this novel way the following "Epitaph on a Sleeper in the House of God :"

Here lies a man who every Sabbath-day
In public worship slept his time away.
He might have heard of heavenly rest, but chose
In his pew rather to indulge repose.
The scene is altered now : in vain he tries,
In easy slumbers, once to close his eyes ;
For God insulted doth in anger swear,
"He who despised my rest shall never enter there."

Teacher, have you ever taxed *your* inventive powers in seeking the salvation of your scholars ? If not, suppose you seek some new simple device to rouse their attention. Until you do this, let me suggest that you write each of them a letter urging them to give their hearts to Christ. You know how rare a thing it is for children to receive a letter. Most of your scholars have never had one sent to them since they were born. Its coming would be a great event in their young lives. It would arouse all their curiosity, and prepare them to read your exhortation with profit. Try it. Put all the love you have for their souls into a letter for each of your pupils. Pray over your epistles before and after writing them. Send them

in faith. Who knows but that they may lead one or all of your precious pupils to Christ. Try it. If it fail, place your inventive powers under the direction of love, and try some other equally fitting device.

AN IMPATIENT TEACHER REBUKED.

"YOUR child is unbearable, madam. His conduct is really too bad to be endured. He is the worst boy in my class."

Thus spoke a lady teacher one day to the mother of one of her Sunday-scholars. The flash in her eye and the bitterness in her tone told the poor mother very plainly that the teacher's temper had been sorely galled by her child's misconduct. An air of sadness overspread the mother's face as she replied :

"I know my boy is naughty, madam, very naughty; but O, do you remember how very naughty you used to be? You were always in punishment."

The teacher felt rebuked. The mother's charge was true, for both teacher and mother had grown up in the same neighborhood. Self-condemned for her impatience, the teacher went home, resolving that, as her teachers had borne with her childish misconduct, she would henceforth bear more meekly with the misdoings of her idle pupils.

The resolution was a good one. It might be adopted with equal propriety by many other im-

patient, fretful, petulant teachers. If I mistake not, that disposition which is most easily stirred by the naughtiness of childhood was the source of similar naughtiness in the child-life of its possessor. I mean, that generally the easily troubled teacher was once a troublesome scholar. Would it not be well therefore for you, O nervous, vexed teacher, to see if your former self is not reproduced in that pupil who is as vinegar to your teeth? If so, should you not strive to repay the patience which bore with your childish follies, by being long-suffering toward your present little tormentor? That restlessness in him may be but the surplus energy of a nature which, once sanctified, will become a burning and a shining light in the world. Remember, the dirt which covered a noisy tinker's boy concealed a John Bunyan. Your worst scholar may become a Baxter, a John Nelson, a Richard Watson. Bear with him, then. Save him! Polish him into a jewel for your Master's crown!

THE KIND-LOOKING TEACHER.

"I WANT to join Mr. Baxter's class if you please, sir," said a boy who was seeking admission to a Sunday-school.

"*Why* Mr. Baxter's class, my son?" asked the superintendent.

"Because," replied the boy, "I think from the look of the teacher he is a kind man. I have

often seen him in church with his class and he seems very good-natured."

The kind-looking teacher got the new scholar, the whole of him, *heart* and all. The kind expression which played so beautifully about his features had made the boy open his heart to his influence. Happy teacher! His work with that boy was half done before he gave him his first lesson. In gaining his heart had he not won the citadel of his nature? Remember the path to the brain and to the will runneth through the affections.

Kindness! Love! A gentle manner flowing from a loving heart is a teacher's mightiest weapon next to his faith in God. Kindness melts the frost from the roughest natures. Kindness unbars the doors of the child's soul. Kindness is both introduction and application to the teacher's lesson. Kindness exemplifies the truth. Kindness conquers souls. Therefore, O teacher, let love fill your heart, and let the law of kindness be written by the finger of God upon thy lips and in all thy features.

WHAT I HAVE SEEN.

I HAVE seen a teacher come into school late. "Better late than never," say such. "Better soon than late," say I.

I have seen a teacher allow his scholars to enter the class on Sunday morning without the slightest salute. How very friendly!

I have seen a teacher allow one of his scholars to pass him in the street unnoticed. How he must have loved him !

I have seen a teacher strike one of his scholars. If a scholar *must* be corporeally punished, it ought to be done by the superintendent only. And perhaps I ought to recommend to the superintendent who follows this practice, that the sooner he leaves it off the better.

I have seen a teacher engaged in giving his class lessons in spelling. *Generally*, I would recommend that this practice be discontinued, till every child knows all that it is possible to learn from the word of God.

I have seen a teacher fall asleep in his class. This needs no remark.

I have seen a teacher so devoid of respect for his own lungs as to monopolize the whole duty of the class. Preaching to a Sunday-school class is intolerable.

I have seen a teacher, by his loud speaking, attract the attention of neighboring classes. A noisy school is the necessary consequence.

I have seen a teacher allow more than one scholar to speak at once. This practice also tends to disturb the sweet quietude which ought to prevail in a Sunday-school.

I have seen a teacher continue his teaching after the bell had been rung. He ought, rather, to have ceased instantly, and to have taken care that his scholars did likewise.—AN OLD SUPERINTENDENT.

THE ART OF TELLING A STORY.

THE following anecdote is probably well known to most of our readers, and for its appearance in the present altered shape, we cannot account better than in the words of the correspondent who sends it to us.—*Church of England Magazine*.

Allow me at the same time to express my sorrow at the deficiency which I have always noticed in the stories which are written for *little* children. Would it not be better if the “picturing out” system were better attended to? Whenever I find a story which I wish to tell I have to write it out again, to put it into a more attractive form for the little ones.

Of course the “picturing out” should be accompanied with a slight “acting out” on the teacher’s part, circumstances regulating the extent.

“I LOVE IT.”

One very fine day, when the sun was shining brightly, a little girl was sitting on a stool just outside the door of her cottage. There were several little children playing not far off, but she did not go and join them. She had a Bible on her lap. She did not look about her, but kept on reading her Bible. By and by a gentleman came to the cottage. He had been walking a long, long way, and it was so hot that he was very thirsty. He

came up quite close to the little girl without her seeing him, because she was so busy reading. So he said :

“My little girl, will you be so kind as to get me some water ?”

The little girl got up at once, and put her Bible down and went into the cottage. She went to a cupboard and took out a jug and mug ; then she went and filled the jug with water, and took it to the gentleman ; and she poured out the water into the mug and gave it to him. The gentleman thanked her for it, and he liked the nice cold water very much. When he gave her back the mug he said :

“What book was that, my little girl, which I saw you reading ?”

“The Bible, sir,” she said.

“And why have you left your play to read the Bible ?”

“Because *I love it*, sir.”

The gentleman wished her good morning, and left her to go on with her reading.

Now this gentleman was not a good man. He did not love God, and he did not love God's Bible. As he went along the road he began to think of the little girl. He was quite sure the little girl had spoken the truth, because if she had not loved the Bible she would not have left her play to read it when she thought nobody was looking at her ; for this little girl did not do it that persons might see her and praise her. The gentleman thought, “That little girl loves her Bible ; I don't love my

Bible; I wish I was like that little girl!" Then he began to think why he did not love it, and he saw the reason was that he was wicked. He was very sorry indeed when he saw that he was wicked, so sorry that the tears rolled down his cheeks. When he got home he took his Bible and read it, and he kept on reading until he loved it too.

A BAD BOY CONQUERED BY LOVE.

A LESSON FOR TEACHERS.

A GERMAN teacher named Jeremiah Flate tells this story. He says: Fifty years I was master of the Orphan Asylum in Stuttgart, and had a whole room full of children to instruct. It was my custom to pray every morning for meekness and patience in the fulfillment of this arduous duty. One day, as I was walking up and down among the children, I observed a boy about twelve years of age leaning with both his elbows upon the table. I reproved him for this improper behavior and walked on. The next time I passed he was doing the same thing, and I was obliged to repeat my desire that he should take his arms off the table. He obeyed me for a moment; but when I returned for the third time I found him angry and perverse, and could read in his face that he was determined to despise my orders.

I was much annoyed, but restrained myself, and

prayed inwardly for strength to exercise patience toward this poor child, even as my God had been patient toward me. My ill-humor vanished immediately; I became calm, and was enabled to continue my instructions. The boy obstinately remained in the same attitude, but I took no notice of him. When school was over I sent for him into my study, praying in the mean time for wisdom and composure of mind. He stamped in, and banged the door after him in a violent passion. "Why did you bang the door so violently?" I asked.

"I did not bang it," he replied.

"Yes you did bang it, my boy," said I.

"I tell you I did not," was the answer.

Upon this I went up to him, took his hand, and asked him, in a gentle voice, "Do you know, my son, against whom you are sinning? It is not against me, but against your Saviour, your best friend. Examine yourself, and try to find out why you have behaved in this manner."

The boy's heart was touched; he burst into tears, and entreated me to forgive his wicked behavior. "I had determined this morning," continued he, "to tease you by my disobedience till you should beat me, thinking you would suffer much more from it than I should. Pray, pray forgive me. I shall never do so again in all my life."

I pointed out to him from what a great temptation he had been delivered, and then dismissed him, with the assurance that I had long since for-

given him. He left me, but still appeared almost inconsolable. In the afternoon, having finished my classes, I was sitting alone in my little study when I heard a knock at the door. The boy came in, his eyes red with weeping; and, saying it was impossible I could have forgiven him, for he had behaved toward me like a devil, he begged I would tell him once more that I had forgiven him, repeating that he would never vex me again, not even by a look. I again assured him of my full forgiveness, but told him he must ask pardon of his Saviour, against whom he had chiefly sinned, and who would certainly hear his prayer if his repentance was sincere. The boy, however, left me, still crying.

I had scarcely risen the next morning when my little penitent came again, crying so bitterly that I was quite astonished. He said the remembrance of his conduct the day before had prevented his sleeping, and entreated me, with his whole heart, to continue to love him as I had done before. He could not imagine what had led him to form such a naughty resolution, and assured me he had determined not to allow any punishment to overcome his obstinacy, but had been quite unable to resist the kind and gentle means I had used to convince him of his fault. He begged me to tell him how it had been possible for me to bear with this wicked behavior as I had done. To this I answered: "Dear child, I cannot explain that to you; but, if I must express it to you in a few words, it is because I have myself received much

mercy from the Lord that I have been enabled to show mercy toward you." Thus spoke this venerable man, and concluded with the satisfactory intelligence that the boy had from that day become his best scholar, and was still living in Stuttgart, esteemed by all who knew him as an honest and virtuous citizen.

CHILDREN MUST BE CONVERTED.

ALL children were "born in sin" at first, and our Saviour Christ saith, "Ye must be born again;" and the most likely way to fulfill the designs of God is to look to our Sunday-schools and children. Our duty to them includes something more than merely teaching scholars to read the Bible. God indeed has said, "These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children." They *must*, therefore, be instructed in religion. An apostle of Christ also speaks of "the gift of the Holy Ghost," and expressly adds, "The promise is unto you and to your children." A promise is given in order to be pleaded. For "thus saith the Lord God, I have spoken it, and I will do it." "I will yet be inquired of by the house of Israel to do it for them."

Few things at this day are more needed than revival prayer-meetings in and for Sunday-schools. When that promise, in answer to prayer, has been

fulfilled, (and, like all the other promises of God, it is in Christ yea, and in him amen,) "I will pour my Spirit upon thy seed, and my blessing upon thine offspring," then, when scholars are asked by some authorized representatives of the Church if they now ratify their own baptism, "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."—SAMUEL JACKSON.

INFLUENCE OF PARENTAL PIETY.

IN a certain village there were *ninety-eight* settled families having children over ten years of age. In *twenty-seven* of them *both parents* were pious! In these twenty-seven families there were one hundred and twenty-five children over ten years old. Eighty-four, or about *two thirds* of these children were pious.

In *nineteen* of the ninety-eight families only *one* of the parents—the *mother* with a single exception—was pious. Of the ninety-five children they contained, thirty-one—*one third*—were pious.

In the remaining *fifty-two* families *neither* parent was pious! Of their one hundred and thirty-nine children only thirteen—not *one tenth*—were pious. These facts, the fruit of careful investigation, strikingly illustrate the immense power of parental influence for good or ill. Piety in both parents

won two thirds of their little ones to Christ ; in one parent *one third* ; where no piety existed, only *one tenth* (and they were saved by the Sunday-school) were lovers of God !

THE BEST WORD IN ALL THE BIBLE.

“Him that cometh unto me I will in no wise cast out.”

BISHOP BUTLER upon his death-bed sank into despondency under a sense of his sinfulness. “My lord,” said his chaplain, “you forget that Jesus Christ is a Saviour.” “True,” replied the bishop, “but how shall I know that he is a Saviour for me?” “My lord, it is written, ‘Him that cometh unto me I will in no wise cast out.’” “True,” said the bishop, “and I have read that Scripture a thousand times, but I never felt its full value till this moment ; stop there ! for now I die happy.”

“For all I have preached or written,” said Mr. James Durham, “there is but one Scripture I can remember or dare grip to. Tell me, if I dare lay the weight of my salvation upon it, ‘Him that cometh unto me I will in no wise cast out.’” His friend replied, “You may indeed depend upon it, though you had a thousand salvations at hazard.” A glance of joy lighted up the soul of the dying saint, under the radiance of which he was ushered into the glory and brightness of eternity.

The following incident is another example of one who, in his low estate, grasped this cord let down to reach the lowest, grasped it with feeble, dying hands, and was drawn forth by means of it into life and light and full salvation.

It was a sorrowful company to whom I was introduced, composed of old and young. But a wasted figure in the chimney corner fixed my attention. He was crouched on a low stool with his head buried in his hands, and leaning on the great wooden coal-box which served as a sofa for the feebler patients. His life was evidently drawing near to the grave, and he seemed scarcely able to support himself on his seat. But he suffered more in bed he said, and so he sat up as much as possible. In the course of conversation I repeated to him the gracious offers and invitations of "Him with whom we have to do," ending with these words: "And him that cometh unto me I will *in no wise* cast out." In feeble, faltering accents he repeated them after me, adding, "I think *that* is the best word in all the Bible."

EARLY CONVERSION.

THE period of childhood is the very best season of the scholar's life for being converted to God—the best season for feeling the attractive power of divine truth upon the heart. I have no sympathy with those who say they ought not to expect early

conversions ; I have a deep sympathy with those who say they have not looked for conversions early enough. The fact is, we are almost afraid to talk about Christ's lambs, and seem to think they must almost grow into sheep before they are brought into the fold. The devil learns the worth of these little ones, and he seeks to lay hold of them as soon as he can ; and the sooner Sunday-school teachers adopt a kindred policy in this respect the more likely are they to succeed.

OUR GREAT GOD.

INCIDENTS AND ILLUSTRATIONS.

1. THERE are certain pagans whose God is known as Buddha. Their priests say to the people, "Think of Buddha and you will be transformed into Buddha. If men pray to Buddha, and do not become Buddha, it is because the mouth prays and not the mind." How much greater the power of prayer sincerely offered to the Christian's God !

2. PROVERBS ABOUT GOD.—"God never wounds with both hands."

"Many meet the gods, but few salute them."

"The feet of the avenging deities are shod with wool."

3. "HAVE FAITH IN GOD."—A poor widow was weeping in the room where lay the body of her husband. Their only child came in and said, "Why do you weep so, mother?" The mother

told him of their loss, and especially referred to their poverty. "The poorhouse will receive us." Looking into her face the little fellow said, "Is God dead, mother?"

4. GOD IN HIS WORKS.—A poor woman kept a strawberry plant in a broken pot in her window. It grew and flourished finely, and when a friend congratulated her on the promise of fruit, she replied, "Ah, it is not for the fruit I keep it. I am too poor to keep any living creature, but it is a great comfort to me to have that plant, for I know it can live only by the power of God, and to see it live and grow from day to day, it tells me that God is near."

5. Simonides, a heathen poet, being asked by Hiero, King of Syracuse, What is God? desired a day to think upon it; and when that was ended he desired two, and when these were past he desired four; thus he continued to double the number of days in which he desired to think of God before he could give an answer. Upon which the king expressed his surprise at his behavior, and asked him what he meant by this. To which the poet answered, "The more I think of God he is still the more unknown to me."

6. A certain man went to a dervise and proposed three questions: 1st. Why do they say that God is omnipresent? I do not see him in any place; show me where he is. 2dly. Why is man punished for his crimes, since whatever he does proceeds from God? Man has no free will, for he cannot do anything contrary to the will of God;

and if he had power he would do everything for his own good. 3dly. How can God punish Satan in hell fire, since he is formed of that element? and what impression can fire make on itself?" The dervise took up a large clod of earth and struck him on the head with it. The man went to the cadi and said, "I proposed three questions to a dervise, who flung such a clod of earth at me as has made my head ache." The cadi having sent for the dervise, asked, "Why did you throw a clod of earth at his head instead of answering his questions?" The dervise replied, "The clod of earth was an answer to his speech. He says he has a pain in his head; let him show me the pain and I will make God visible to him. And why does he exhibit a complaint to you against me? Whatever I did was the act of God. I did not strike him without the will of God, and what power do I possess? And, as he is compounded of earth, how can he suffer pain from that element?" The man was confounded, and the cadi highly pleased with the dervise's answer.

7. A little boy of extraordinary abilities being introduced into the company of a dignified clergyman, was asked by him where God was, with the promise of an orange. "Tell me," replied the boy, "where he is not, and I will give you two."

3. The teacher of a Sabbath-school in Bristol, discoursing with the children, asked among other things, "Where is God?" One of the elder boys immediately answered, "In heaven." The teacher

not appearing satisfied with this reply, again repeated the inquiry, when a lad, younger than the other, answered, "Everywhere." Requiring still further explanation, the question was again put, "Where is God?" when a third boy called out, "God is here." The views of the teacher were now met; and he endeavored to impress upon the minds of the children the important truth that God is in heaven—God is everywhere—God is here.

9. It was a fine reply that a pupil of the Deaf and Dumb Institution of Paris made to the following question, put by a gentleman visiting it, "What is eternity?" "It is the lifetime of the Almighty!"

10. A little boy being asked, "How many gods are there?" replied, "One." "How do you know that?" "Because," said the boy, "there is only room for one, for he fills heaven and earth."

11. At Buhapurum, in the northern Cicars, a child about eight years old, who had been educated in Christianity, was ridiculed on that account by some heathens older than himself. In reply, he repeated what he had been taught respecting God: "Show us your God!" said the heathen. "I cannot do that," answered the child; "but I can soon show you yours." Taking a stone and daubing it with some resemblance of a human face, he placed it very gravely upon the ground, and pushing it toward them with his foot, "There," said he, "is such a god as you worship."

12. A gentleman being invited by an honorable

personage to see a stately building erected by Sir Christopher Hatton, he desired to be excused, and to sit still, looking on a flower which he held in his hand: "For," said he, "I see more beauty of God in this flower, than in all the beautiful edifices in the world."

13. Volney, a French infidel, was on board a vessel during a violent storm at sea, when the ship was in imminent danger of being lost; he threw himself on the deck, crying in agony, "O my God! my God!" "There is a God, then, Monsieur Volney?" said one of the passengers to him. "O yes," exclaimed the terrified infidel, "there is, there is! Lord, save me." The ship, however, got safely into port. Volney was extremely disconcerted when his confession was publicly related; but excused it by saying he was so frightened by the storm that he did not know what he said, and immediately returned to his atheistical sentiments.

14. "Were I fully able to describe God," says Epictetus, "I should be God myself, or God must cease to be what he is."

15. "I have been told of a good man," says Mr. M. Henry, "among whose experiences, which he kept a record of, this, among other things, was found after his death: that at such a time in secret prayer, his heart, at the beginning of the duty, was much enlarged, in giving to God those titles which are awful and tremendous, in calling him the great, the mighty, and the terrible God; but going on thus, he checked himself with this thought, 'And why not my Father?'"

16. During the American war a British officer, walking out at sunrise, observed at some distance an old man, whom he supposed to be taking aim at some game. When come up to him, the officer took him by the arm, and said, "What are you about?" The old man made no reply, but waved his hand expressive of his desire for him to stand at a distance. This not satisfying the inquirer, he repeated the question, when the native again waved his hand. At length, somewhat astonished, the officer said, "You old fool, what are you about?" To which he answered, "I am worshipping the GREAT SPIRIT." The question was then asked, "Where is he to be found?" To which the old man replied, "Soldier! *where is he not?*" and with such energy of expression as made the officer confess he should never forget it to his dying day.

17. Lord Craven lived in London when that sad calamity, the plague, raged. His house was in that part of the town since called Craven Buildings. On the plague growing epidemic, his lordship, to avoid the danger, resolved to go to his seat in the country. His coach and six were accordingly at the door, his baggage put up, and all things in readiness for the journey. As he was walking through his hall with his hat on, his cane under his arm, and putting on his gloves, in order to step into his carriage, he overheard his negro, who served him as postillion, saying to another servant, "I suppose, by my lord's quitting London to avoid the plague, that his God lives in the coun-

try, and not in town." The poor negro said this in the simplicity of his heart, as really believing a plurality of gods. The speech, however, struck Lord Craven very sensibly, and made him pause. "My God," thought he, "lives everywhere, and can preserve me in town as well as in the country. I will even stay where I am. The ignorance of that negro has just now preached to me a very useful sermon. Lord, pardon this unbelief, and that distrust of thy providence which made me think of running from thy hand." He immediately ordered his horses to be taken from the coach, and the baggage to be taken in. He continued at London, was remarkably useful among his sick neighbors, and never caught the infection.

18. One day when Mr. Richards, missionary in India, was conversing with the natives, a fakeer came up, and put into his hand a small stone about the size of a sixpence, with the impression of two human likenesses sculptured on the surface; he also proffered a few grains of rice, and said, "This is Mahadeo!" Mr. Richards said, "Do you know the meaning of Mahadeo?" The fakeer replied, "No." Mr. R. proceeded, "Mahadeo means the great God, he who is God of gods, and besides whom there can be no other. Now, this great God is a spirit; no one can see a spirit, who is intangible. Whence, then, this visible impression on a senseless, hard, immovable stone? To whom will ye liken God? or what likeness will ye compare unto him? God is the high and lofty One that inhabiteth eternity, whose name is Holy. He hath

said, 'I am Jehovah; there is no God besides me.' " The poor fakeer was serious, respectful, and attentive; continually exclaiming, "Your words are true."

19. "I shall never forget," said a young minister, "the last words of my dear mother as I started from home to engage in business for myself. It was midnight. The family had remained up to make the last evening at home as pleasant as possible for the boy who was to go from them. The time for parting arrived. My mother came to me, and putting her arms around my neck, gave me a sweet kiss, and said in tones so full of sweetness, '*My dear boy, live near to God.*' I shall never forget the sadness of that parting, the paleness of that dear face, the tenderness of that farewell embrace, but I remember them all, through the depth and force of that parting sentence, '*My dear boy, live near to God.*' "

20. In speaking of pantheism, Bishop Thomson says: "If God is matter and matter is God, then surely we may add with Pascal, '*It is no matter whether there be any God at all.*' "

21. The meanest pin in nature's frame
Marks out some letter of His name;
Across the earth, around the sky
There's not a spot, or deep, or high,
Where the Creator hath not trod,
And left the footsteps of a God.'

22. Before men we stand as opaque bee-hives.
They can see the thoughts go in and out of us,
but what work they do inside of a man they can-

not tell. Before God we are as *glass* bee-hives, and all that our thoughts are doing within us he perfectly sees and understands.—BEECHER.

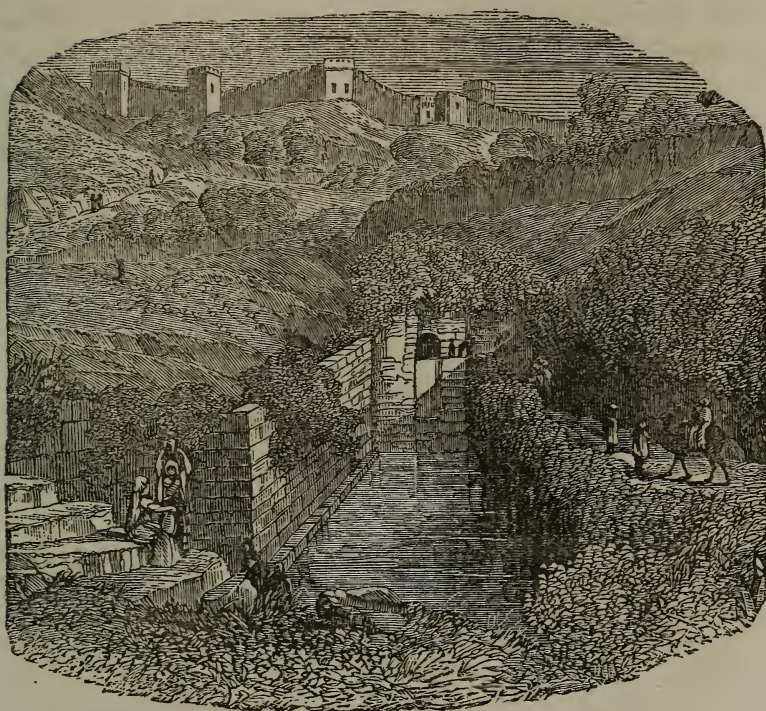
23. The celebrated Linnæus always testified in his conversation, writings, and actions, the greatest sense of God's omniscience. He placed over the door of the hall in which he gave his lectures, "*Innocui vivite! Numen adest*"—Live guiltless, God observes you.

24. A child instructed in a Sabbath-school, on being asked by his teacher if he could mention a place where God was *not*, made the following striking and unexpected reply: "*Not in the thoughts of the wicked.*"

25. "Have you anything you did not receive from God?" inquired a teacher of his pupils. "No," said all the scholars but one. He replied, "Yes." "What is that?" asked the teacher. "Sin," replied the boy. He was right. Sin is not God's gift. It is the devil's curse. God hates it. Good children hate it. None but sinners love it. As John Bunyan sung,

"Fools make a mock at sin, will not believe
It carries such a dagger in its sleeve;
But sin's the gnawing worm, the quenchless fire,
And hell would lose its heat could sin expire."

26. A group of children were holding a prayer meeting. One of them in his prayer said, "Lord, rock us in thy cradle." It was a childish mode of expression, but showed a beautiful trust in the little suppliant.



PICTURE STUDIES FOR A SUNDAY-SCHOOL CLASS.

The teacher, covering the printed part of the page, and exposing only this picture to her class, asks the question: How many things do you see in this picture? After looking in silence for a minute, at her request they will perhaps give some such answers as these: Walls of a city, hills, trees, paths; a walled, oblong pool, with water in it; vines growing over the walls, etc., etc. How many persons can you count in the picture? The teacher now asks about the picture, as to what city it is, and what pool. Let the class then turn

to the following passages and read them: Nehemiah iii, 15; Isaiah viii, 6; John ix, 1-11.

Turning to any map of Jerusalem, the following points are determined: The Scripture name of the pool? Its present Arabic name? The name of the city? The direction from the city to the pool? Near what great valley is it? What high hill or mountain west of it? On the edge of what hill does the pool stand? What little Arabic village east of it? What is the direction from the pool of Siloam to the old temple site? to the Jaffa, or western gate of the city? to Gethsemane?

Let the scholars now read carefully and slowly the following facts. Let each scholar read a paragraph over three times in the hearing of the class.

1. The pool of "Siloam," "Siloah," or, as the Arabs now call it, "Birket Silwan," is situated at the base of the hill Ophel, near the opening of the Tyropean or Cheesemonger's Valley, and not far from the valley of Kidron or Jehoshaphat. It is about 230 feet lower than the base of the wall at the southeast corner of the temple area, and distant from it about 2000 feet.

2. On the eastern slope of the hill Ophel, and northeast from Siloam, about twelve hundred feet in a straight line, is the "Fountain of the Virgin." This fountain is connected with Siloam by a crooked subterranean channel or passage, which measures seventeen hundred and fifty feet. In

1838 Drs. Robinson and Smith worked their way through this low and narrow tunnel. It was a perilous undertaking. At the distance of eight hundred feet from the pool of Siloam the passage became so low they could advance no further without crawling on all fours. So they turned back. A few days after they entered from the Fount of the Virgin and effected a passage. Dr. Robinson says, "Most of the way we could indeed advance upon hands and knees; yet in several places we could only get forward by lying at full length and dragging ourselves along upon our elbows."

3. The pool is "a rectangular reservoir, fifty-three feet long, eighteen wide, and nineteen deep, (Dr. Barclay says fifty feet long, fourteen and a half broad at the eastern end, and seventeen at the western; it is eighteen feet and a half in depth, but never filled.) It is in part broken away at the western end. The masonry is modern; but along the sides are six shafts of limestone columns of more ancient date, projecting slightly from the wall, and probably originally intended to sustain a roof. At the upper end of the pool is an arched entrance to a ruinous staircase, by which we descend to the mouth of the conduit that comes from the Fountain of the Virgin."—DR. PORTER. "This conduit enters Siloam at the northwest angle; or rather enters a small rock-cut chamber which forms the vestibule of Siloam, about five or six feet broad." —DR. BONAR.

4. "Isaiah probably refers to Siloah under the name of the *Old Pool*, when he says, 'Ye made also a *ditch* between the two walls for the water of the *old pool*.' This ditch may be the large reservoir at the mouth of the Tyropean, constructed to retain the surplus waters of Siloah. (Isaiah xxii, 11. Compare Jeremiah xxxix, 4, and lii, 7, and Nehemiah iii, 15.)"—DR. PORTER.

5. "The water of the pool of Siloam flows out through a small channel cut or worn in the rock, and descends to refresh the gardens which are planted below on terraces, illustrating the expression, 'A fountain of gardens,' for a fountain in such a situation waters many gardens. These are the remains of the *king's garden* mentioned by Nehemiah and Josephus."—M'CHEYNE.

6. A modern scene at the pool is thus described: "Women and children with their waterpots, and field Arabs filling their squat, coarse waterskins, not unfrequently break the solitude of that little glen; and the dark-skinned, black-haired Arab, with his rough white shirt, his sinewy limbs, his bright eyes, and his scarlet turban, and the white flowing head-dress, loose drapery, and majestic gait of the women, impart a living character to the scene not inconsistent with its old associations."

7. "The drawing of water from Siloam in the Feast of Tabernacles (though no direction on the subject is found in the Mosaic laws) became a remarkable ceremonial in the latter ages of Judea. The priest with his attendants received it from the fountain in a golden vessel, and then, return-

ing to the temple, mingled it with wine, and poured it on the altar. See Isaiah xii, 3 ; John vii, 39."—DR. CROLY.

After a few general questions on the above reading lesson, the following may be read by separate scholars, or by the class in concert :

SILOAM'S SPRINGS.

But turn thee now to Salem-ward, and see
 Yon monument of thy Lord's power and love ;
 That hill is Zion, and that pool where he
 Doth wet his foot is Siloam ; above
 Its bottom lies, for in the mountain's breast
 Its springs of living silver make their nest.
 JOSEPH BEAUMONT.

FOUNTAIN OF SILOAM.

Beneath Moriah's rocky side
 A gentle fountain springs ;
 Silent and soft its waters glide,
 Like the peace the Spirit brings.
 The thirsty Arab stoops to drink
 Of the cool and quiet wave,
 And the thirsty spirit stops to think
 Of Him who came to save.

Siloam is the fountain's name ;
 It means One sent from God :
 And thus the Holy Saviour's fame
 It gently spreads abroad.
 O grant that I, like this sweet well,
 May Jesus' image bear,
 And spend my life, my all, to tell
 How full his mercies are.—M'CHEYNE.



FEMALE ORNAMENTS IN THE ORIENT.

And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold.—
GENESIS xxiv, 22.

IN this verse we find a need for slightly altering the translation in our English Bible. In the time of King James, Eastern customs were but imperfectly understood, and our translators were often puzzled by allusions to customs and habits altogether unknown among western nations. The word "ear-ring" should be "nose-ring." This

explains the phrase in verse 47, where Abraham's servant speaks of putting "the ear-ring upon her face." It is observable that only one such ornament is mentioned, and not two, as would have been the case if rings for the ears were meant. Jewels for the nose are very common in the East. The ring is made of some precious metal, or of mother of pearl, or, among the poorer classes, of horn. It is always circular, and is worn not from the middle cartilage of the nose, but from the external cartilage of the left nostril, which is pierced for the purpose. Chardin says that these rings are frequently set with jewels, as with a ruby between two pearls; but Kitto, who never saw the rubies, states that turquoise is the stone most generally used.

In the "Oriental Memoirs" of Forbes we find a graphic description of the higher class of Hindoo ladies in regard to their dress and appearance; a description applicable, we have no doubt, in almost every particular, to the ladies of the Old Testament history:

"They take every method to render their persons delicate, soft, and attractive. Their dress is peculiarly becoming, consisting of a long piece of silk or cotton tied round the waist, and hanging in a graceful manner to the feet; it is afterward brought over the body in negligent folds. Under this they cover the bosom with a short waistcoat of satin, but wear no linen. Their long black hair is adorned with jewels and wreaths of flowers; their ears are bored in many places, and loaded

with pearls; a variety of gold chains, strings of pearl and precious stones, fall from the neck over the bosom, and the arms are covered with bracelets from the wrist to the elbow: they have also gold and silver chains round the ankles, and abundance of rings on their fingers and toes; among the former is frequently a small mirror. I think the richer the dress the less becoming it appears; and a Hindoo woman of distinction always seems to be overloaded with finery, while the village nymph, with fewer ornaments, but in the same elegant drapery, is more captivating, although there are very few women, even of the lowest families, who have not some jewels at their marriage."

We read elsewhere of bracelets, which are of two kinds. Some are large hollow rings of gold, more than an inch in diameter; while others are flat, and more than two inches in breadth. Many ladies have collars of gold an inch broad, set with rubies, topazes, emeralds, carbuncles, or diamonds, besides an ornament for the forehead set with jewels, together with belts ornamented with little bells and jewels.

The bracelets given to Rebekah weighed "ten shekels." This is about four ounces and a half, which seems a great weight for such ornaments. But Chardin mentions the bracelets now to be seen in the East as being quite as heavy, and even heavier. He says that they are rather manacles than bracelets, and that they have no fastenings, but open and shut of their own elasticity. But, heavy and cumbrous as they are, no woman who can get

more is content with only one pair. You will sometimes see five or six bracelets on each arm, covering the whole space from the wrist to the elbow. The truth is that these and their other ornaments form the whole weath of the woman as a general rule. They are therefore anxious to accumulate jewels and trinkets; and whatever they possess they wear at one time, having all their bracelets on their arms, all their anklets on their legs, and all their ear-rings on their ears. This is why Eliezer placed the nose-ring at once on Rebekah's nose, and the bracelets on her arms, instead of giving them to her as things to be treasured up. Both rings and anklets are called "bangles" in India, and they are made, among the poorer classes, of almost every possible substance, including all the baser metals, as pewter and lead. The "bangles" meant for the feet are flattened out, and made to fit over the instep like a gaiter, though of course much smaller.

There are two passages in the prophets which may be cited as parallel with those description of Eastern costume which have just been placed before the reader. In Ezekiel xvi, 10-13, we read: "I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelet upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, [the margin reads 'nose,'] and ear-rings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked

with gold and silver; and thy raiment was of fine linen, and silk, and brodered work."

The other passage is Isaiah iii, 18-24, on which Dr. Kitto has some interesting notes. By "cauls" he understands braided ringlets of hair; by "moonlike tires," Eastern ornaments worn in front of the head-dress; and by "chains," drops or pendants. The "mufflers" are veils; the "bonnets" are turbans; while the "headbands" (of verse 20) properly mean girdles round the body. The "tablets" were boxes of perfume attached to the necklace. The "wimples" are hoods for the head, while the "crisping pins" are purses. The same word is translated "bags" in 2 Kings v, 23. The "glasses" (of verse 23) are metallic mirrors, while the "hoods" are articles of dress not easily distinguished from some mentioned in the preceding verses.

In the New Testament there are several cautions to Christian ladies against an undue regard to the finery of their dress. Both Saint Paul and Saint Peter adopt the same strain of exhortation. The one says: "I will that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array." The other cautions wives to be subject to their own husbands, and adds: "Whose adorning let it not be that outward adorning of plaiting of the hair, and of wearing of gold, or of putting on of apparel." It would be a difficult thing to determine precisely how far a woman professing godliness is at liberty to adorn herself

with gold and jewels, and under what circumstances she would be chargeable with a breach of the apostolic injunctions. Much must depend upon the varying customs of society, and still more upon the temperament and disposition of the individual "putter on of apparel." Overdressing is a sure mark of vulgarity. This also may be affirmed, without fear of contradiction: that the style of dress is objectionable and excessive wherever it ministers to personal pride and vanity. On the other hand, none should seek to be singular, nor violate the requirements of neatness, elegance, and good taste in costume; remembering that true beauty and grace are always "when unadorned adorned the most." Yet many worthy persons are carried away by an extravagant solicitude and care for the outward appearance. They spend more in head-dresses, for example, during a winter's round of "parties" than they give all the year through for benevolent or religious objects. The time has unquestionably come for a stand to be made against the inroads and encroachments of worldly fashion within the circle of Christian communities. Much good has been done by the popular and well-known poem by Mr. Butler, entitled "Nothing to Wear." Never was a satire on the vices and foibles of the times more urgently needed or more honestly written. The author spoke of what lay heavy on his heart, and he has blended the most grave moral lessons with much that is humorous, playful, and witty. His concluding lines hint, in a gentle way, at the most weighty

considerations which can influence a believer in the gospel and revelation of Jesus Christ. It would be well for them to be read and remembered by every woman in the land. It would be well if each, especially the young and gay, could have them ever ringing in their ears.

“ And O ! if perchance there should be a sphere
Where all is made right that so puzzles us here ;
Where the glare, and the glitter, and tinsel of time
Fade and die in the light of that region sublime ;
Where the soul, disenchanted of flesh and of sense,
Unscreened by its trappings, its shows, and pretense,
Must be clothed for the life and the service above
With purity, truth, faith, meekness, and love ;
O daughters of earth, foolish virgins, beware !
Lest in that upper realm you have ‘ nothing to wear.’ ”

“ THE ROCK ” IN THE VALLEY OF EL GHOR.

BY JOHN G. WHITTIER.

DEAD Petra in her hill-tomb sleeps,
Her stones of emptiness remain :
Around her sculptured mystery sweeps
The lonely waste of Edom's plain.

From the doomed dwellers in the cleft
The bow of vengeance turned not back.
Of all her myriads none are left
Along the Wady Mousa's track.

Clear in the hot Arabian day
Her arches spring, her statues climb ;

Unchanged, the graven wonders pay
No tribute to the spoiler Time !

Unchanged the awful lithograph
Of power and glory undertrod,
Of nations scattered like the chaff
Blown from the threshing-floor of God.

Yet shall the thoughtful stranger turn
From Petra's gates, with deeper awe,
To mark afar the burial urn,
Of Aaron on the cliffs of Hor :

And where upon its ancient guard
The rock, El Ghor—is standing yet—
Looks from its turrets desertward,
And keeps the watch that God has set.

The same as when in thunders loud,
Is heard the voice of God to man ;
As when it saw in fire and cloud
The angels walk in Israel's van !

Or when from Ezion-Geber's way
It saw the long procession file,
And heard the Hebrew timbrels play
The music of the lordly Nile,

Or saw the tabernacle pause,
Cloud-bound by Kadesh Barnea's wells,
While Moses graved the sacred laws,
And Aaron swung his golden bells.

Rock of the desert, prophet-sung !
How grew its shadowing pile in length,
A symbol, in the Hebrew tongue,
Of God's eternal love and strength.

On lip of bard and scroll of seer,
 From age to age went down the name,
 Until the Shiloh's promised year,
 And Christ, the Rock of Ages, came.

The path of life we walk to-day
 Is strange as that the Hebrews trod ;
 We need the shadowing rock as they ;
 We need, like them, the guides of God.

God send his angels, cloud and fire,
 To lead us o'er the desert land !
 God give our hearts their long desire,
 His shadow in a weary land !



THE SUNDAY-SCHOOL INSTITUTE.

SUNDAY-SCHOOL officers, and especially teachers, need a preparation for their responsible work. To sustain the reputation of this important department of the Church some means must be devised for the *training* of Sunday-school laborers. The Institute is an attempt to meet this demand. It differs from the teacher's meeting in this respect: that whereas the one is designed to prepare special lessons for immediate use, the other provides a course of preparatory training. The one gives the teacher an acquaintance with the facts and principles involved in a particular passage of Scripture, while the other gives him general views of Bible truth, shows him the true methods of instruction,

and enables him to teach on any subject with greater clearness and efficiency. The teachers' meeting is indispensable to the prosperity of a school. But in addition to its weekly preparations, every teacher needs an institute course of training. The institute also differs from the ordinary convention. The latter is a place for discussion *about* the Sunday-school and its work. It theorizes, gives experience, examines principles, etc. The institute is a place for *illustrating* Sunday-school operations. *It shows how* the work of organizing, governing, conducting, teaching, etc., is to be most successfully performed. It furnishes practical models of the thing desired. It compares various plans. It detects practical errors. It gives actual lessons for the sake of communicating Bible truth; showing how this truth is too commonly taught in our schools, and just how it *should be* taught.

The institute assumes of necessity several forms :

1. *The Church Normal Class.* The advanced scholars and most earnest teachers organize a training-school, with the pastor or other competent person as conductor. This class meets weekly, semi-monthly, or monthly. It adopts a regular course of study, and pursues it with as much thoroughness and care as a class in any other department of science would do in seminary or college. What a band of skilled and successful laborers would a few years of such discipline raise up in a Church! What a rich reward would that pastor reap who should, in spite of all apathy

and discouragements, organize and sustain such a class!

2. *The Convention-Institute.* In connection with a convention three or six hours may be spent in these training exercises. For example: At the New York State (Methodist Episcopal) Convention the following programme was announced:

PROGRAMME.

- 2.00-2.05. DOXOLOGY AND INVOCATION.
- 2.05-2.25. READING OF SCRIPTURE by the Institute, with remarks on the reading of Scripture in Sunday-school.
- 2.25-3.00. PREPARATION OF A BIBLE LESSON: John iv, 9-14.
- 3.00-3.05. SONG: "The Wanderers." Air: "Home, sweet Home."
- 3.05-3.20. EXERCISE IN SACRED GEOGRAPHY: "The Wanderings of Israel."
- 3.20-3.35. SONG: "Home for the Pilgrim." Air: "I'm a Pilgrim."
- 3.25-3.50. INSTITUTE READING AND RECITATION. Subject: "Inglis on Infant Classes."
- 3.50-4.10. ILLUSTRATIONS OF SCHOOL ORDER.
- 4.10-4.25. SIX PILGRIMAGES TO PALESTINE. With blackboard illustrations.
- 4.25-4.35. TEST QUESTIONS.
- 4.35-5.00. LIST OF INSTITUTE EXERCISES.

The more time our Conventions can spend in this way, the better it will be for all concerned.

3. *Regular Institutes.* Instead of the Convention, an Institute of two or four days' duration may be held for the district, or for a town or city. The following is the programme of such Institute recently announced for Elizabeth, New Jersey:

PROGRAMME.

FIRST SESSION—*Monday Evening.*

- 7.45–9. ADDRESSES ON THE “Relation of the Sunday-School to the Fireside, the Sanctuary, the Halls of Science, and the Nation.”

SECOND SESSION—*Tuesday Morning.*

- 9.00–9.15. DEVOTIONAL.
9.15–9.45. DISCUSSION. “The Relation and Duties of the Pastor to the Sunday-School.”
9.45–10.20. READINGS AND REMARKS. Sunday-School Officers.
10.20–10.45. SINGING. BY PHILIP PHILLIPS.
10.45–11.10. SUNDAY-SCHOOL ORGANIZATION AND ORDER. With illustrations.
11.10–11.35. TEST QUESTIONS.
11.35–12. EXERCISE IN SACRED GEOGRAPHY.

THIRD SESSION—*Tuesday Afternoon.*

- 2.15–2.30. OPENING.
2.30–3.10. SERIAL QUESTIONS.
1. Why should the Sunday-School Teacher be especially trained for his work?
2. What course of training do we recommend to our teachers and to those senior scholars who are to become teachers in our schools?
3.10–3.30. EXERCISE IN SACRED GEOGRAPHY.
3.30–4. SERIAL QUESTIONS.
1. Why should the trained Teacher make special preparation for every Lesson?
2. How do you prepare your Bible Lesson?
4.00–4.15. SINGING.
4.15–5. LECTURE ON METHODS OF BIBLE STUDY.

FOURTH SESSION—*Tuesday Evening.*

- 7.45-8. DEVOTIONAL.
 8.00-8.30. THE BLACKBOARD AND PICTURE TEACHING in Sunday-school.
 8.30-9. ADDRESS ON SUNDAY-SCHOOL SINGING. By PHILIP PHILLIPS. With illustration.

FIFTH SESSION—*Wednesday Morning.*

- 9.00-9.10. OPENING.
 9.10-9.40. INFANT CLASSES.
 9.40-10.15. BIBLE STUDY: "From Star to Star; or, the Eastern Magi at Bethlehem." Matt. ii, 1-12.
 10.15-11.15. REPORTS, CRITICISMS, AND REMARKS.
 11.15-12. THE QUESTION DRAWER OPENED.

An Institute of three or four days may be held every year in connection with our biblical and theological schools. Thus the coming pastors of the Church will be made masters of the Sunday-school work.

The young ministers and the Sunday-school superintendents of a conference or state may hold a sort of "*Training Institute*" for the preparation of men who will afterward conduct district or local Institutes. Thus the conductors of the new movement will be provided.

4. *Academies, seminaries for young ladies*, and schools of that class, may append a Normal Department to their regular course. From these educational centers every year we may find earnest Sunday-school teachers coming to the help of the Church. Let the following be an example:

THE SUNDAY-SCHOOL NORMAL DEPARTMENT OF THE NORTH-
WESTERN FEMALE COLLEGE.

This Department provides for three series of Sunday-School Institute Exercises, comprising Lectures on the Bible, Studies in Biblical Exegesis, Recitations in Sacred History and Archæology, Lectures on the Sunday-School Work, with Illustrative and Practice Exercises in Sunday-school management and teaching. The three series may be taken in either two or three years, as pupils desire.

FIRST SERIES.

1. A Course of Lecture-Lessons on the Bible.
2. Recitations in Sacred History and Geography.
3. Exegesis: 1st. Principles and Methods.
2d. Practice in Old Testament History.
4. The Sunday-School Work:
1st. Lectures on Religious Education.
2d. "Helpful Hints for Sunday-School Teachers," by J. H. Vincent.

SECOND SERIES.

1. Recitations in Bible History and Archæology.
2. Exegesis: Practice in the Prophetic Books.
3. The Sunday-School Work:
1st. "The Sunday-school Teacher Assisted," by R. G. Pardee.
2d. Illustrative Exercises.
3d. Works to be read: Dr. Todd's "Teacher Taught;" Inglis on "The Sabbath-School."

THIRD SERIES.

1. Principles and Art of Teaching :
 - 1st. Lectures.
 - 2d. Illustrative Exercises.
 - 3d. Works to be read : "Our Work," by W. H. Groser ; Paige on the "Art of Teaching."
2. The Sunday-School Work :
 - 1st. "Thoughts on Sunday-Schools," by John S. Hart, LL.D.
 - 2d. Lectures.
 - 3d. Practice—Lessons.
 - 4th. Illustrative Exercises.
3. Exegesis : Practice in the New Testament.
4. General Review of the three series, and final examinations.

We append a few hints taken from a little work entitled "THE SUNDAY-SCHOOL TEACHERS' INSTITUTE," for sale by Carlton and Porter, 200 Mulberry-street, New York.

PRACTICAL DIRECTIONS TO THOSE IN CHARGE OF
THE INSTITUTE.

1. Let ample notice be given. See that the local papers, secular and religious, refer frequently to it. *Pay* for this service if necessary. Let the pulpit announce it. Enlist the interest of pastors, superintendents, and teachers, by circulars addressed to them.

2. Prepare, print, and circulate a full programme, at least a week before the time of meeting.

3. Prepare a complete list of Sunday-school officers and teachers connected with the schools to be represented in the Institute. Register these in an Institute roll-book.

4. Secure in advance, from as many teachers as possible, the pledge of regular and punctual attendance.

5. Request those in charge of the regular weekly prayer meetings of the several Churches, to make the Sunday-school cause the topic of conversation and prayer at the meeting immediately preceding the Institute.

6. Request pastors to preach on the same subject the preceding Sabbath.

7. Have all officers and persons who are to take a leading part in the exercises appointed sufficiently long beforehand to warrant ample preparation, and such adjustment of their business as to insure regular attendance.

8. Your conductor must be a "*live* man." If you have not a competent person in your place secure the services of a stranger.

9. Employ a chorister.

10. Select a good room. Have it ready in time. It is a serious hinderance to the success of an Institute to find at the appointed hour a room just opened, cold, half swept, or full of dust.

11. Furnish your Institute room for the occasion. Have Bible pictures and maps on the wall. Secure the maps necessary to illustrate all parts of Bible geography. Place a large clean black-board on the platform, furnish a rubber or brush, and a supply of crayons. Hang a clock where the conductor and teachers can see it. Provide an organ or melodeon, a piano also if practicable. On the conductor's table place a "call-bell." Buy

a full supply of paper and pencils for the use of the Institute. In every seat put Bibles, singing-books, and programmes, and do this before the hour for commencing. You need a large dictionary. Sometimes a verbal criticism is, or ought to be made, and it is well to have an authority convenient. For the same reason such a Biblical Cyclopedia as Smith's Unabridged ought to be on the table. It will not always appear pedantic to have Greek and Hebrew lexicons for reference.

12. Adopt some system of bell signals. If you would train your teachers to maintain perfect order in their own schools and classes, the Institute should, as nearly as possible, illustrate the thorough discipline of the model school. This idea may be carried to excess; but precision in drill is not yet the prevailing fault of our American Sunday-schools.

13. Be prompt. Commence at the appointed minute. Follow your programme as the conductor of an express train does his time-table.

14. Let your opening exercises be models of order and fervor. Do not allow your notions of propriety to chill spiritual aspirations. Sing, read, and pray "with the spirit, and with the understanding also." Do not forget the spiritual aim of the Sunday-school and of the Sunday-school Institute. Guard this point with especial care. Now and then engage in a brief audible or silent prayer during the session.

15. Forbid irrelevant discussion. Ring down

tedious talkers. Never hesitate in this ; the good sense of the Institute will sustain you.

16. See that a journal of the proceedings is duly kept, read in the hearing of the Institute, permanently recorded, and signed by the president or conductor and the secretary.

17. As far as practicable make provision during the meeting for another Institute at some future time. Appoint time and place, and such committees as may be required to prepare for it.

CLASS NAMES, MOTTOES, AND EMBLEMS.

MANY schools, either for the pleasantness of the plan or as a means of cultivating a class-spirit, as well as to facilitate missionary collections, give each class a name and motto. The following is a list of appropriate names and mottoes for classes. At anniversary gatherings *emblems* are sometimes used. The names of these are in some cases given below.

NAMES AND MOTTOES.

BIBLE STUDENTS—Motto: Search the Scriptures.

BUDS OF PROMISE—Motto: Israel shall blossom and bud and fill the face of the world with fruit.

BUSY BEES—Motto: The hand of the diligent maketh rich.

CHRISTIAN WARRIORS—Motto: Put on the whole armor of God.

CHEERFUL GIVERS—Motto: God loveth a cheerful giver.

CHARITY CIRCLE—Motto: Charity never faileth.

CONSTANT WORKERS—Motto: Our rest is in heaven.

EARLY SEEKERS—Motto: Those that seek me early shall find me.

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EXCELSIOR—Motto: Faint, yet pursuing.

FIELD FLOWERS—Motto: Consider the lilies.

GOSPEL SOLDIERS—Motto: Fight the good fight of faith.

GOLDEN RULE—Motto: Whatsoever ye would that men should do to you do ye even so to them.

GOLDEN LINKS—Motto: Faith, Hope, Charity.

HOPE CIRCLE—Motto: Hope thou in God.

LOVERS OF THE BIBLE—Motto: O how I love thy law.

LITTLE BUILDERS—Motto: By our aid shall the temple rise.

LITTLE DISCIPLES—Motto: Receive the kingdom of God as a little child.

LITTLE GLEANERS—Motto: And she went and came and gleaned in the field after the reapers.

LOVERS OF TRUTH—Motto: Ye shall know the truth, and the truth shall make you free.

LITTLE REAPERS—Motto: Look on the fields, they are white already with harvest.

MINUTE MEN—Motto: Be instant in season and out of season.

ONWARD AND UPWARD—Motto: Let us go on unto perfection.

PEARL GATHERERS—Motto: And they shall be mine in that day when I make up my jewels.

TREASURE SEEKERS—Motto: Lay up for yourselves treasures in heaven.

THREADS OF GOLD—Motto: Thou shalt love thy neighbor as thyself.

THE CORAL REEF—Motto:

“Little workers are we, but we work cheerfully;
The rock that we raise is all to the praise
Of Jesus, our Saviour and King.”

YOUNG PILGRIMS—Motto: Our home is in heaven, the Celestial City. Emblem: A pilgrim.

THE GOOD SAMARITAN—Motto: He that giveth to the poor lendeth to the Lord. Emblem: Cruse of Oil, Bottle of Wine, and Money.

CROSS BEARERS—Motto: We will bear the Cross, hoping o wear the crown. Emblem: A cross.

- YOUNG VOLUNTEERS—Motto: Fight the good fight of faith.
Emblem: A Flag.
- FRIENDSHIP—Motto: Ye are my friends if ye do whatsoever I command you. Emblem: A Cross.
- ALWAYS SOMETHING—Motto: We have done what we could.
Emblem: A Bible, Hymn Book, and Discipline.
- STAR OF BETHLEHEM—Motto: And lo, the star which they saw in the East came and stood over where the young child was.
Emblem: A star.
- BEACON LIGHT—Motto: The people that walked in darkness have seen a great light. Emblem: A light.
- ALPHA—Motto: In the beginning God created the heavens and the earth. Emblem: Greek letter Alpha.
- WILLING HEARTS AND READY HANDS—Motto: Whatsoever thy hand findeth to do, do it with thy might. Emblem: A heart.
- MORNING STARS—Motto: Love and labor go hand in hand.
Emblem: A Star.
- SPRING BLOSSOMS—Motto: The flowers appear on the earth: the time of the singing of the birds is come. Emblem: Violet.
- GOSPEL MESSENGERS—Motto: Go teach all nations. Emblem: A ship.
- FIDELITY—Motto: Yours, in Gospel bonds. Emblem: Cross and wreath.
- FIRST-FRUITS—Motto: Honor the Lord with thy substance and with the first-fruits of all thy increase. Emblem: Fruit.
- LITTLE BRANCHES—Motto: I am the vine, ye are the branches.
Emblem: A plant.
- YOUNG DISCIPLES—Motto: I love them that love me, and they that seek me early shall find me. Emblem: Basket of Flowers.
- HEATHEN'S FRIEND—Motto: We labor for souls. Emblem: A Bible.
- FAITHFUL CLASS—Motto: Be thou faithful unto death, and I will give thee a crown of life. Emblem: A crown.
- FORGET ME NOT—Motto: Remember the word that I said unto you. Emblem: Forget me not.

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LOYAL CLASS—Motto: We fight under the blood-stained banner of King Immanuel. Emblem: A shield.

SELF-DENIAL—Motto: If any man will come after me let him deny himself, take up his cross and follow me. Emblem: Cross and crown.

HARVEST CLASS—Motto: Pray the Lord of the harvest that he would send forth laborers into his vineyard. Emblem: Fruit.

FLOWERS BY THE WAYSIDE—Motto: Heaven plants its flowers, and scatters its jewels in unlooked for places. Emblem: Flowers.

FIRST PRINCIPLES—Motto: Search the Scriptures. Emblem: A Bible.

JOHN WESLEY CLASS—Motto: Whatsoever thy hand findeth to do, do it with thy might. Emblem: Statue of Wesley.

LIFE-BOAT, composed of the Officers of the School—Motto: We seek to save the perishing. Emblem: A life-boat.

BIBLE GEOGRAPHY ON THE BLACKBOARD.

THE principal facts in Bible geography may be placed in outline lessons on the blackboard. The abbreviated words will tax the ingenuity of the pupil, and thus arrest his attention. These exercises may be furnished in great numbers and variety. Three specimens are given below:

	COUNTRIES.	CITIES.	
5 Men—1. Sol.,	Palestine,	Jerusalem.	
2. Na.,	Syria,	Damascus,	136
3. Jon.,	Assyria,	Nineveh.	550
4. Neb.,	Chaldea,	Babylon.	550
5. Cy.,	{ Media and Persia.		
		S. of Egypt—Ethiopia.	
P. P. P.		W. of Egypt—Libya.	
		N. of Libya—Greece.	

I. EXPLANATORY NOTES.

1. Solomon lived in Palestine: principal city, Jerusalem. 2. Naaman (2 Kings, chap. v) lived in Syria: principal city, Damascus, 136 miles from Jerusalem. 3. Jonah was ordered to go to Ninevah: principal city of Assyria (Jonah, chap. i) Nineveh 550 miles north-east of Jerusalem. 4. Nebuchadnezzar, king of Chaldea. Reigned in Babylon, its principal city, 550 miles from Jerusalem. 5. Cyrus was king of the Medes and Persians. 6. The three letters P. P. P. stand for the three countries which lay along the eastern coast of the Mediterranean sea: Phœnicia, Palestine, and Philistia. 7. The location of the other three countries easily found on any map.

II. DIRECTIONS TO TEACHERS.

1. Review preceding study. If you can have a blackboard, both sides of which may be presented to the school, leave the first lesson on one side, and on the other write the second. 2. Repeat many times all these names, pointing to the countries as marked on the map.

III. QUESTIONS FOR STUDY NO. ONE.

1. Name the five persons referred to on the board. 2. The city in which Solomon lived? 3. What other great characters lived in Jerusalem? 4. Who was Naaman? 5. Where did he live? 6. How far from Jerusalem? 7. In what direction? 8. Do you know any other celebrated

Bible name connected with Damascus? 9. Direction and distance from Jerusalem of the principal city in Chaldea? 10. Of the principal city in Assyria? 11. Name the three countries on the eastern shore of the Mediterranean sea? 12. What country south of Egypt? 13. West? 14. North of Libya?

PRINCIPAL BIBLE NATION:

THE JEWS.

1. Lands of their origin? Armenia and Mesopotamia.
2. Bondage? Egypt.
3. Wandering? Arabia.
4. Possession? Canaan.
5. Principal wars? Syria and Philistia.
6. Captivity? Assyria and Babylonia.

PRINCIPAL BIBLE SYSTEM:

CHRISTIANITY.

1. Origin? Palestine.
2. Preparation? Syria and Arabia.
3. Expansion? Memorize Acts ii, 9-11, and Rom. x, 18.

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- | | | | | | |
|------------|----------|-------------|-----------|----------|----------|
| 1. Arm. | 2. Med. | 3. Par. | 4. Pers. | 5. Chal. | 6. Ara. |
| 7. Phil. | 8. Meso. | 9. Assyr. | 10. Phen. | 11. Syr. | 12. Ca. |
| 13. Egy. | 14. Lib. | 15. Ethiop. | 16. Sp. | 17. It. | 18. Gre. |
| 19. Armin. | | | | | |

I. EXPLANATORY NOTES.

1. The Bible-lands are here connected with the principal nation whose history the Bible records, and with the system which the Bible embodies and represents. 2. The nineteen abbreviations at the foot of the board contain the principal Bible-lands.

II. DIRECTIONS TO TEACHERS.

1. Point out every place on the map. 2. Connect with each land the names of persons as studied in

the preceding lessons. 3. For a song or a chant by which children can readily learn these nineteen names, see "Little Footprints in Bible-lands," (pages 8 and 107,) sold by Carlton & Porter, 200 Mulberry-street, New York. Price, 50 cents.

III. QUESTIONS FOR STUDY NO. TWO.

1. To what nation did Moses belong? 2. Solomon? 3. Jesus? 4. Paul? 5. From which of the three sons of Noah did they descend? 6. Name lands of their origin? 7. Bondage? 8. Wandering? 9. Possession? 10. To what nation did Ben-hadad (2 Kings vi, 24) belong? 11. Goliath, the giant? 12. By what nation were the Israelites taken captive? 13. The Jews. 14. Repeat Acts ii, 9-11, and Rom. x, 18?

A. SACRED SEAS.

Persons.	Sea.	
Lo...1.	Dead.	40. 8. 10.
Mo...2.	Red.	1400 S. A.
Jo...3.	Great	Med. 2300.
Ch...4.	Galilee.	6. 12. G. T. C.

5. Adr.	6. Æge.	7. Blk.
8. Casp.	9. Pers.	10. Mar.
	11. Merom.	

B. SACRED RIVERS.

Persons.	River.	Scripture.
Ad...1.	Eden.*	Gen. ii, 10.
Mo...2.	Nile.	Exod. ii, 3.
Josh...3.	Jordan.	Josh. iii.
Na...4.	Damas.†	2 Kin. v, 12.
Jews .5.	Babyl'n.‡	Ps.cxxxvii, 1.

* Eden.	P. G. H. E.	6. Kid.
† Damascus.	P. A.	7. Arn.
‡ Babylon.	C. G.	8. Jab.

I. EXPLANATORY NOTES.

A. The Sacred Seas. 1. Dead Sea in the valley of the Jordan, where Lot settled. Gen. xiii, 10. This sea is forty miles long and from eight to ten wide. 2. The Red Sea, between Asia and Africa,

1400 miles long, with two arms, Akabah and Suez. It was across the Suez gulf, or arm of the Red Sea, Israel crossed under the leadership of Moses. 3. The Great Sea, or Mediterranean, 2300 miles long, on which Jonah sailed from Joppa for Tarshish. 4. Sea of Galilee, which Christ visited and crossed so often. G. Gennesareth, T. Tiberias, C. Chinne-reth, are other names for this sea. It is twelve miles long and six wide. 5. Adr. Adriatic Sea, between Greece and Italy. 6. Æge. Ægean Sea, between Greece and Asia Minor. 7. Blk. Black Sea. 8. Casp. Caspian Sea. 9. Pers. Persian Gulf. 10. Mar. Sea of Marmora. 11. Merom, or Lake Huleh, a little lakelet a few miles north of the Sea of Galilee, about two miles long and three or four broad.

B. The Sacred Rivers. 1. The River of Eden with four heads, * P. G. H. E., Pison, Gihon, Hid-dekel or Tigris, and Euphrates. 2. The river of Egypt, that is, the Nile. 3. The Jordan, which Joshua crossed. 4. The rivers of Damascus, †Pharpar and Abana, of which King Naaman spoke. 5. The rivers of Babylon, ‡Chebar and Gozan, where the captive Jews mourned. 6. Kid-ron. 7. Arnon. 8. Jabbok.

II. DIRECTIONS TO TEACHERS.

1. There are two classes of lessons in this exercise. First, the five seas and the five rivers which are named in connection with persons. This class should be studied first. The second class, for the

* † ‡ See notes on preceding page.

larger scholars, includes the remaining seas and rivers. 2. Point out every place on the map. 3. Repeat the name of the person, get from the class some account of him, and connect names of persons and places by very frequent repetition.

III. QUESTIONS FOR STUDY NO. THREE.

1. Near what sea did Lot settle? 2. What two cities once stood near this sea? 3. How large is the Dead Sea? 4. Through what sea did Moses lead Israel? 5. How long is the Red Sea? 6. What two gulfs or arms has it? 7. Over which did Israel pass? 8. What prophet was once thrown from a ship? 9. In what direction was he sailing? 10. Why? 11. How long is the sea on which he sailed? 12. Give the several names and the size of the sea of Galilee? 13. As the following names are called, give the river connected with the history of each one. Adam? Moses? Joshua? Naaman? The Jewish Captivity? 14. What were the four rivers of Eden? 15. The two rivers of Damascus? 16. The river of Babylon?

BIBLE GEOGRAPHY IN SONG.

THE old plan of "singing geography" had its advantages. It was, however, carried to extremes by most of its teachers. We do not entirely discard it. Difficult names may be easily rendered famil-

iar, the dullness of recitation may be dissipated, and a wholesome cheerfulness begotten in class and school by an occasional chant or song, weaving in measured lines the names of *places* occurring either in sacred or profane history.

In a little volume* published by Carlton & Porter, a large number of these songs and chants are given.

* "Little Footprints in Bible Lands."

THE END.

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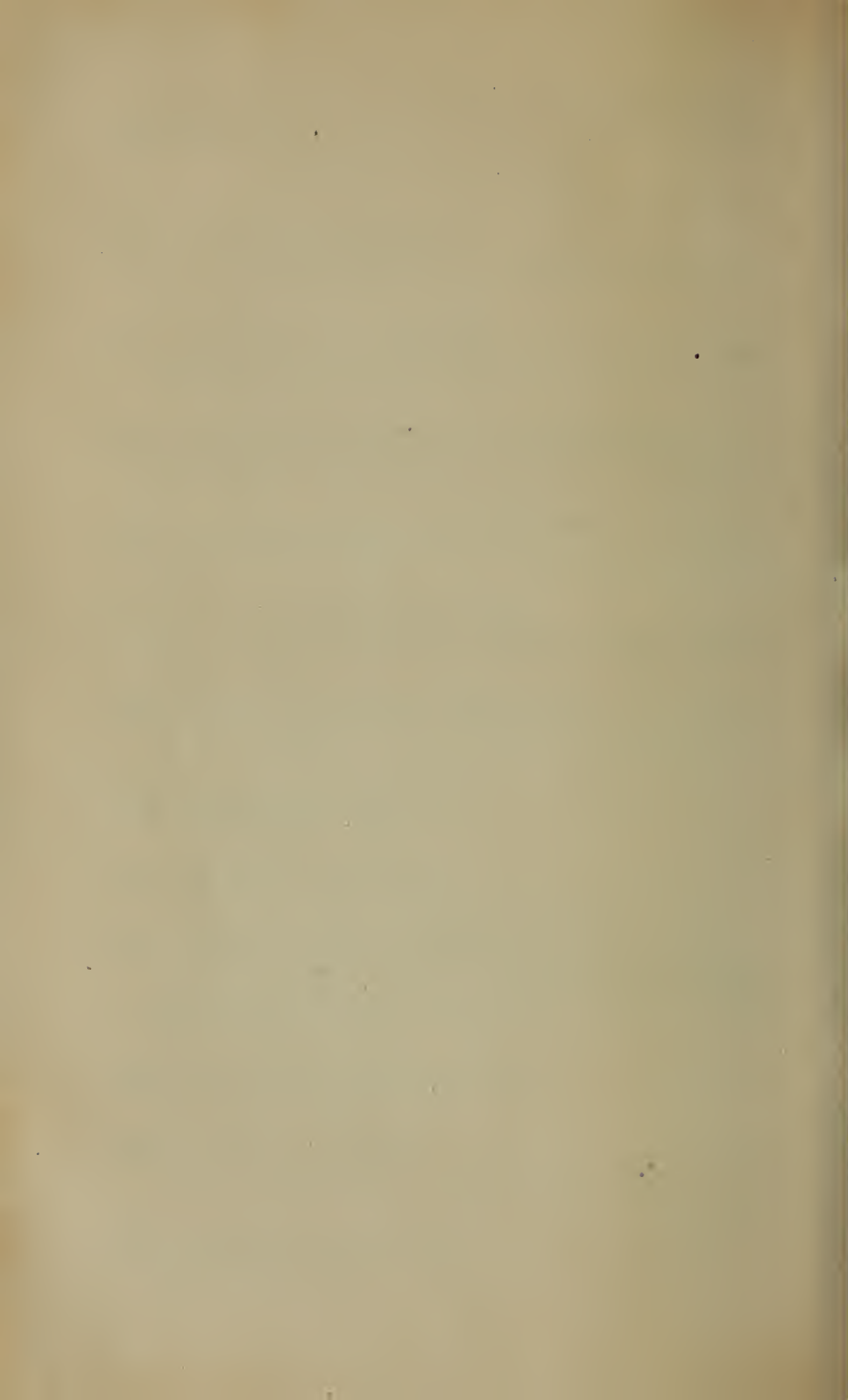
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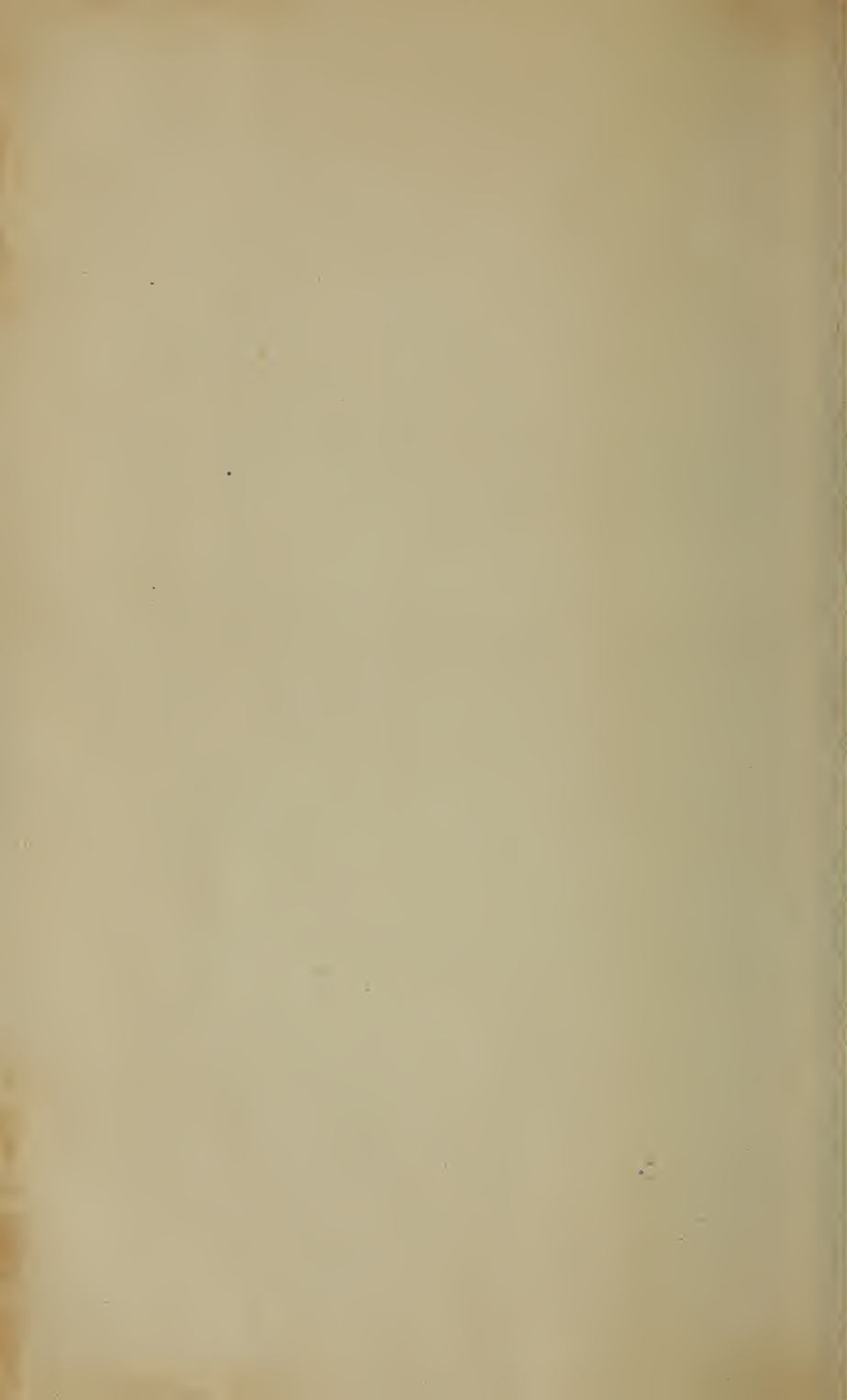
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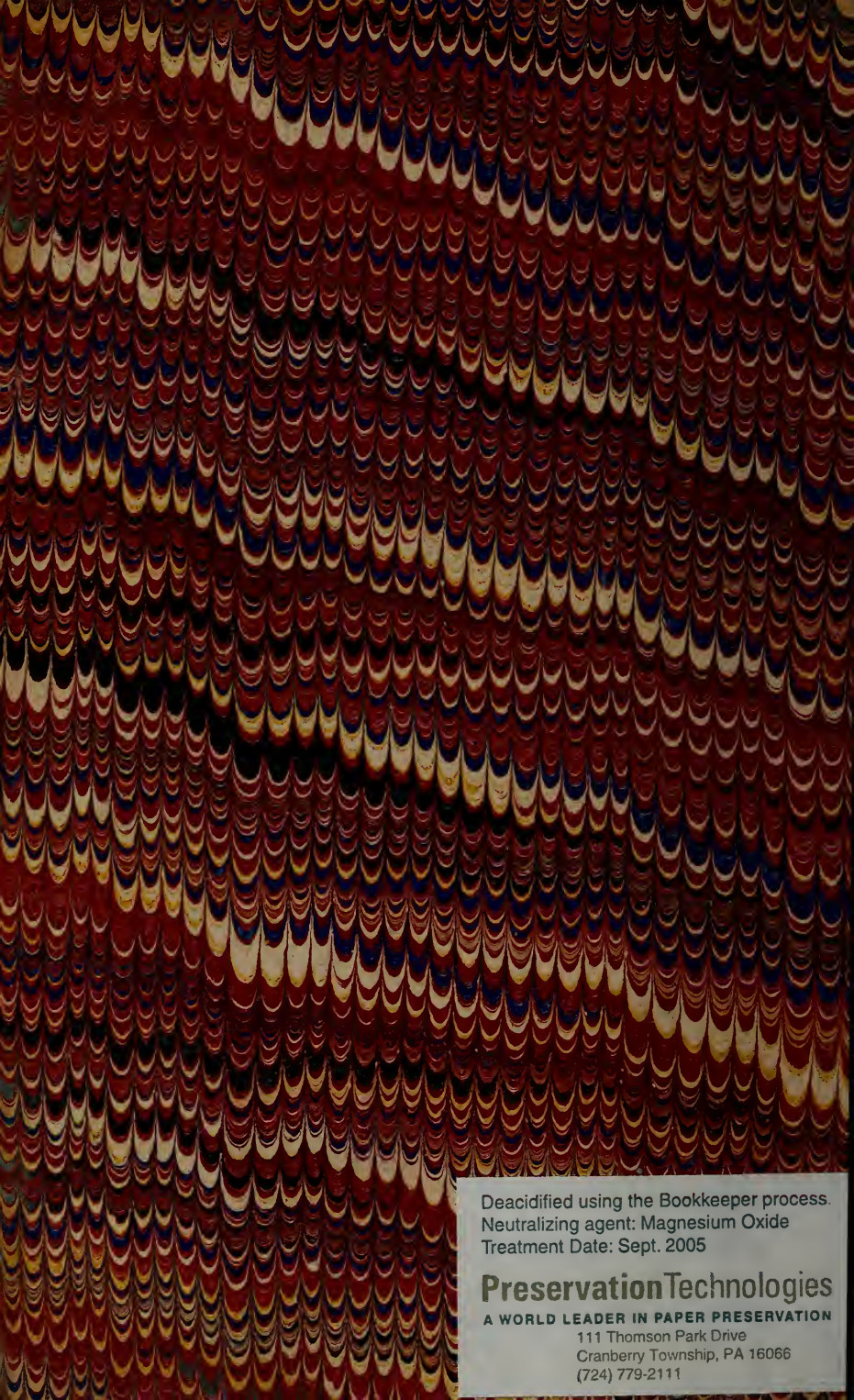
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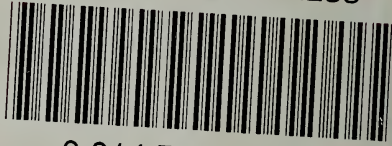
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